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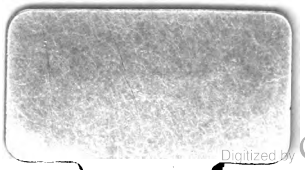

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China Miscellany.
Chinese

GENERAL DESCRIPTION

OF

SHANGHAE AND ITS ENVIRONS,

EXTRACTED FROM

NATIVE AUTHORITIES.

SHANGHAE:

PRINTED AT THE MISSION PRESS.

1850.

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GENERAL DESCRIPTION

OF

SHANGHAE AND ITS ENVIRONS:

DRAWN PRINCIPALLY FROM NATIVE SOURCES.

No country in the world, certainly no pagan land, has ever possessed such voluminous documents calculated to elucidate the condition of the empire generally, or of its cities in particular, as China. The 大清一統志 'Statistical Account of the territories ruled over by the present Tartar Dynasty,' comprises two or three hundred volumes. It gives an account of the extent, population, division, productions, antiquities, mountains, rivers, revenue, defences, schools of learning, public buildings, and remarkable men of the whole empire; and, if properly studied and well translated, would present a more complete picture of China, than has ever yet been exhibited. In addition to the general statistics of this great country, there exist separate accounts of each particular province, prefecture, and district, contained in the mighty whole. Thus we have, among the histories of the eighteen provinces, a general view of the province of Këang-soo, with its prefectures; then, besides a history of each of these prefectures, we have a history of the prefecture of Sûng-këang, with its districts; and finally, in addition to an account of all the other districts, a general description of Shanghae, in twenty volumes. Shanghae is only one of 1720 districts included in China proper; of all the other districts in the neighbourhood there exist histories, of nearly an equal size. Foreigners were not aware, until they came hither, and had intercourse with the people, of the existence of these histories. The presumption is that other districts have their histories, as well as Shanghae. It is known that these histories extend even to unwalled towns, and some large villages; and taking ten volumes as the average of each district history, we have

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then an aggregate of nearly 20,000 volumes on the statistics of China. Much that is recorded in these works is to a stranger uninteresting; and the vast majority of the volumes are devoted to the recording of biographies of celebrated men and women, who need never be known beyond the circle of their own district or neighbourhood; yet amidst the mass of rubbish, there is a vast deal of important matter, calculated to set forth the interior of China, in such a manner as to gratify the most ardent curiosity, and make it as much known as any given section of the western world.

We shall make it our business to set forth the most important items in one of these histories, from which the reader may be able to gain an accurate and correct knowledge of this particular district, and to form a tolerable estimate of what the other histories may be.

In the work before us the compilers, after devoting about half the first volume to prefaces, introductions, authorities, and contributors, present us with a number of maps and delineations, exhibiting the ancient and modern boundaries and divisions of the district, the water-courses and bridges, the streets and walls of the city, with ground-plans of the various public buildings therein contained.

MAP OF THE ANCIENT BOUNDARIES OF SHANGHAE.

The first map presented to our notice is a delineation of the 古上海鎮 old town of Shanghae, when it was a dependency of 華亭 Hwa-ting district. It is said to have been made in the year of our Lord 1010. The first thing which strikes the observer, on glancing over it, is the disproportionate size of the rivers, as compared with what we now find them. The Woô-sûng river, which is now a stream of moderate size, running along the north side of the city, is therein described as an immense sheet of water; and the Whampoa, which we now find to be a broad river, on the east side of the city, is described as an insignificant canal.

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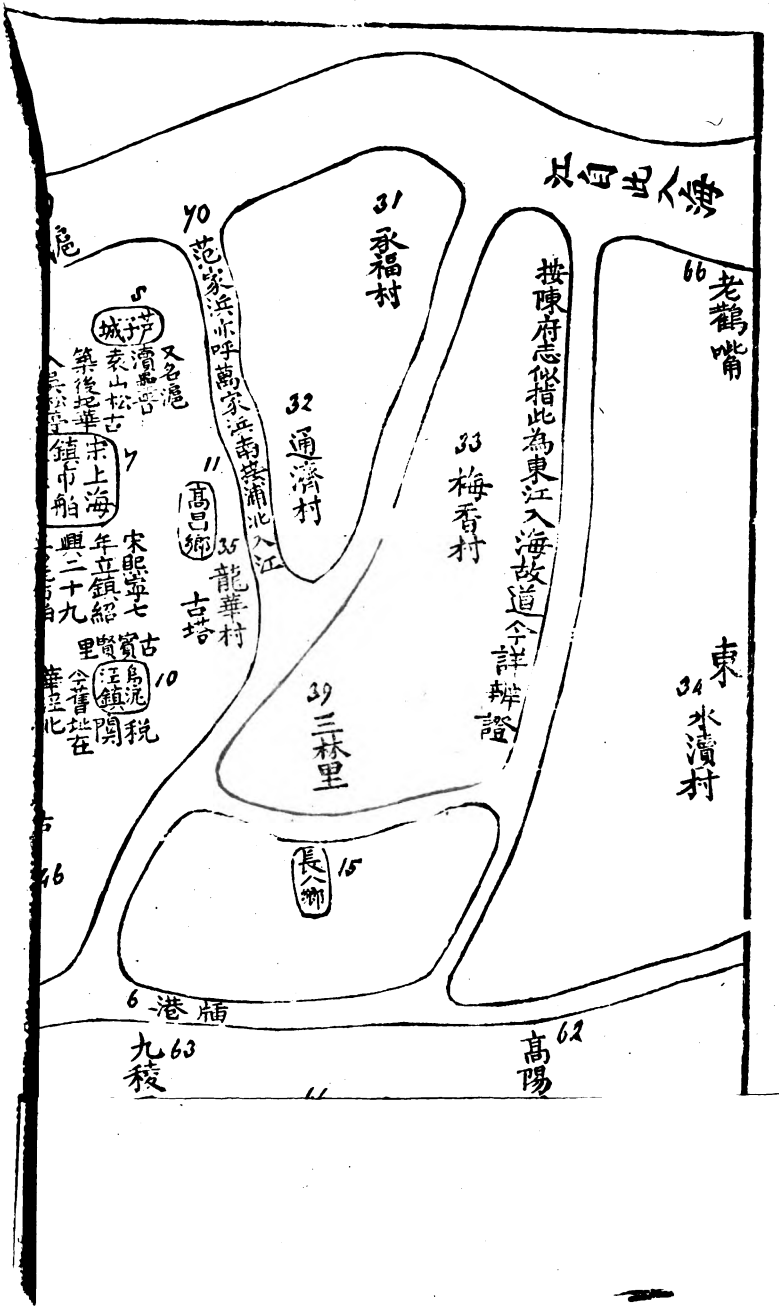
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70. *Vân-ka-pang*, joining Hwang-poo to Woô-sûng river.
71. *Ping-kong* hamlet.

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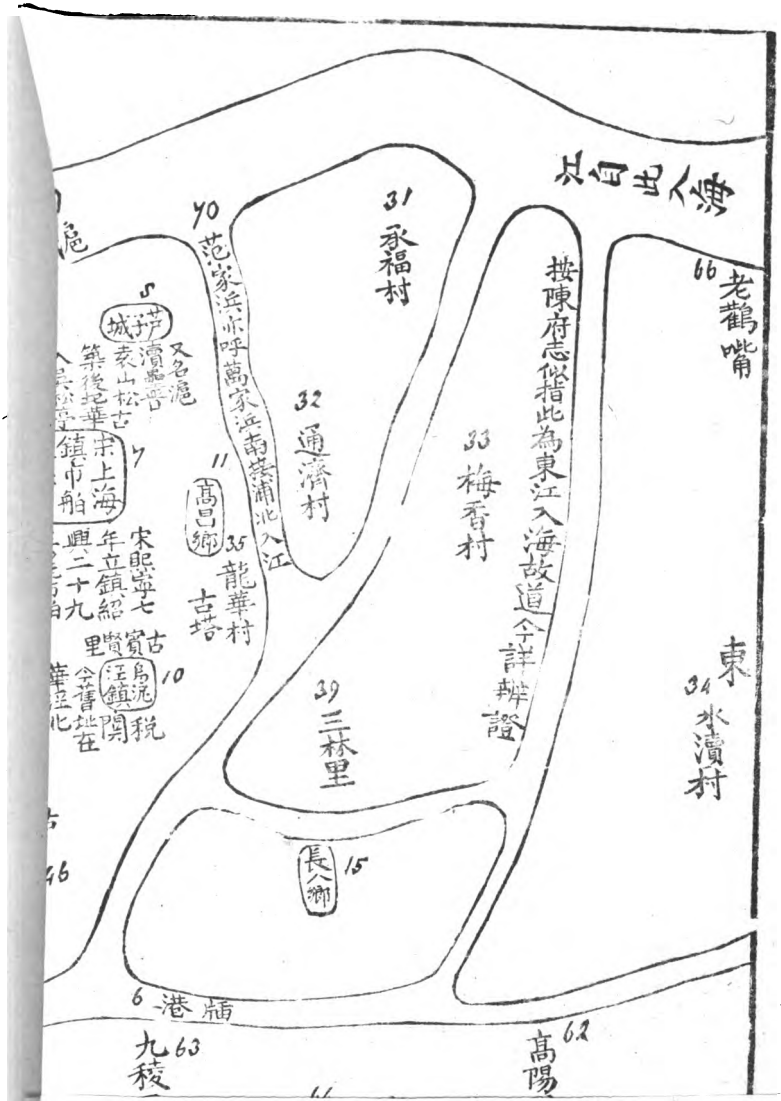
31 永福村
32 通濟村
33 梅香村
34 水濱村
35 龍華村
39 三林里
40 范家浜
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長人鄉
古塔
古寶
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泾鎮
閘
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高陽
東

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At first sight, this would appear to have originated in the blunder of the draughtsman; on examining carefully what has been written on the subject, however, we find that such is by no means the case. The great outlet for the waters of the 薛澱湖 Seĭh-tëen-hoô, and the 泖湖 Maou-hoô, lying on the west of Shanghae, seems formerly to have been along the line of the Woo-sung river; while the principal rush of the tide upwards appears to have been along the same course; on the other hand, the flow of waters past Sûng-këang eastward and northward was small, and either spread itself out in a sort of basin near the present pagoda of 龍華 Lûng-hwa, or found a vent along the 白蓮涇 Pĭh-lëên-king, and from thence flowed to the northward and eastward, until it joined the Woô-sûng river, at 東溝口 Tung-kow-k'hòw, within a few miles of the town of Woô-sûng. Another outlet for the superabounding waters coming down from Sûng-këang, seems to have been along the 周浦塘 *Chow-poo-dong*, on the south of 三林塘 *Sa-lin-dong*; * after which, taking an easterly course, they fell into a channel, now much interrupted, which would have led them out into the Woô-sûng river, at 南倉口 Nân-tsang-k'hòw, a point still nearer the town of Woô-sûng. Any person who takes the trouble to trace this course, both in its easterly progress, and in its northerly outlet, may still perceive evidences of its former existence, along the bank now thrown up to keep out the sea, and in its outlet near the town of 高橋 Kaou-keaóu.

Continuing our study of the ancient map, we are struck with the appearance of towns and fortifications which do not now exist. For instance, to the north of the city of Shanghae, we have represented on the map two fortified places called

* In alluding to places, scarcely known to strangers, and which are particularly familiar to the natives of Shanghae, we shall conform the pronunciation, in a great measure, to the sounds of the characters in the local dialect. In every such instance, however, we intend to put the words in Italics, by way of distinction.

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蘆子城 Loo-tszè-chîng, or the cities of the reeds, lying between it and the Woô-sûng river; there is now not the least trace existing of these erections; their position could not have been far from the spot now occupied by the British residencies, and should this latter collection of houses ever grow into a considerable town, it might not be amiss to revive the old name, as more easily recognizable by the natives. Near the side of these fortifications, and prior to them in point of time, once stood 滬瀆壘 Hoo-tŭh-luy, the rampart on the banks of the Hoo marsh. Regarding this marsh, we shall in the course of our enquiries meet with some more extended observations; suffice it here to say, that the rampart alluded to is supposed to have been built in the 晋 Tsin dynasty (A. D. 300) by one 袁山松 Yuen-shan-sûng, and that it has since been swallowed up in the Woô-sûng river; the name however remains, and not unfrequently appears in books and official documents, as the designation of Shanghae, which is to this day called 滬邑 Hoo-yih, the city of Hoo.

Another town delineated on this ancient map is 烏泥涇 Woo-nê-king, also called 賓賢里 Pin-hëën-lè. It was situated about eight miles to the south of Shanghae, and was formerly a place of much trade. A custom-house was established there, at which were paid the duties of all vessels proceeding towards Sung-këang. Nothing but the traces of it now remain, and the paved ways which formerly ran through its streets are now pointed out by the farmers in the midst of cultivated fields.

Another walled town is pointed out on the ancient map, to the south-west of the former, called 緊卬城 the city of K'heŭh-yây, which is now destroyed, but the wall which once surrounded it, is said to be still visible. To the south-west again, on the other side of the Whampoa, is the 梁前京 former capital of the Lëâng dynasty, which flourished A. D. 550. During the reign of 開皇 K'hae-hwâng, of the 隋 Sûy dynasty, (A. D. 600), the city in question was con-

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sidered as belonging to 常熟 Châng-shŭh district, situated north of Shanghae, and south of the Yâng-tszè-kĕang. In the 9th year of 武德 Woò-tĭh, of the 唐 Tâng dynasty, (A. D. 631,) it was considered as included in the district of 海鹽 Haè-yên; at present, the site of it belongs to the district of 南滙 Nân-hwuy.

The above-named district of 海鹽 Haè-yên, said to have been situated on the south side of the Whampoa, opposite Sûng-kĕang, was also an ancient city, founded in the 秦 Tsîn dyanasty (B. C. 204), but is now swallowed up in the 柘湖 wild-mulberry lake. There is still a village of the name of 柘湖 Chay-hoô, near the site assigned to the ancient city, and from the observation of modern travellers the ground appears very low and marshy about the neighbourhood.

After the disappearance of 海鹽 Haè-yên, another city was built in its stead, in the beginning of the reign of 大同 Tá-tûng, of 梁 the Lëâng dynasty, (A. D. 500) on the west side of the 泖湖 Maou lake, called 胥浦 Seu-poo, which afterwards became a prefectural city.

About the same time a city was founded near the 小崑山 Seaou-kwăn hill, west of the range of hills near Sûng-kĕang, (of late frequently visited by Europeans in their excursions into the interior,) called 崑山縣 Kwăn-san-hëén; this, however, is not to be confounded with the modern 崑山 Kwăn-san, in the neighbourhood of Soo-chow. Before leaving this region, we must remark upon an ancient city said to have been swallowed up in the 長泖 Châng-maou lake; from a statement in the map now under consideration, we learn that 敬王 Kíng-wâng, of the 周 Chow dynasty (B. C. 470), founded the 長水 Châng-shwuy district, which in the time of 秦始皇 Tsîn-chè-hwâng (B. C. 210) changed its name, and was called 由拳 Yêw-keuen; after which time it sank and became a lake: also called 華亭 Hwa-ting lake.

The map now before us brings to our notice an ancient

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town, lying to the north of all these, and directly west of Shanghae, called 青龍 Tsîng-lûng, where the great ruler of the 吳 Woô kingdom, spoken of in the 三國 San-kwŏ, built his vessels of war, for the purpose of contending with the ruler of the northern part of China. It was formed into a city in the time of 天寶 T'hëen-paòu, of the 唐 Tâng dynasty, (A. D. 707.) In the 宋 Súng dynasty (A. D. 1101), an officer was appointed here, to regulate the waters and collect duties from shipping; but in the 元 Yuên dynasty (A. D. 1347), the office was withdrawn, and removed to Shanghae.

Appended to the ancient map now referred to, are the following remarks by a Chinese writer.

ANCIENT BOUNDARIES OF SHANGHAE, WHEN SUBJECT TO HWA-TING DISTRICT.

"徐碩 Tseû-shĭh, who lived during the reign of 至元 Ché-yuên, of the 元 Yuên dynasty, A. D. 1356, composed a history of 嘉禾 Këa-hô, (or 嘉興 Këa-hing,) in which was quoted a map of the district, made in the reign of 詳符 Tsëâng-foô, of the Súng dynasty, A. D. 1010, and an account of the nine regions as they existed in the reign of 元豐 Yuên-fung, of the 宋 Súng dynasty, A. D. 1080, in which it is said, that "the district of 華亭 Hwa-tîng (the modern 松江府 Sûng-këang-foò,) comprised at that time 13 villages." In the 29th year of 至元 Ché-yuên, however, (A. D. 1360) Shanghae was erected into a 縣 hëén, or district, containing five villages, viz. 新江 Sin-këang, 30 miles west of the city; 北亭 Pĭh-tîng, 20 miles to the westward; 海隅 Haè-yù, 45 miles west of Shanghae; 高昌 Kaou-ch'hang, three miles south of it; and 長人 Châng-jîn, 20 miles to the south-south-east. The reach of the river near the city was also distinguished as 上海浦 the Shanghae reach; there was mention made of the 上海務 public matters of Shanghae, (such as the excise on wine,

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the taxes on land, the customs levied at the anchorage, &c.) There were likewise established the 太平倉 public granary of Shanghae, and the office of sub-magistrate, together with a post-house and hostelry. It appears, that 徐碩 Tseû-shĭh composed his history in the 25th year of 至元 Ché-yuên, (A. D. 1356,) before the memorial was sent in to government by 僕散翰文 Pŏ-sán-hân-wăn, (a Mogul) praying that Shanghae might be erected into a district; at that time 松江府 Sûng-këang-foò was still subject to 嘉興 Këa-hing; three years afterwards, the request of 翰文 Hân-wăn was complied with, erecting Shanghae into a separate district; at the same time, Sûng-këang-foò was made immediately dependent on the chief magistrate of Chĕ-këang, and was no longer a sub-district of 嘉興 Këa-hing. Thus there is a slight discrepancy between the historians of the Yuên dynasty and Tseû-shĭh. It seems, however, that although at the time when Tseû-shĭh wrote, Shanghae had not been erected into a district, yet the taxes collected went under the name of Shanghae, the granary was known by the same appellation; the sub-magistrate was said to preside over Shanghae, and the post-house and hostelry were both known by the same designation; for Shanghae was at that time a large town, celebrated for its press of business, and not for its sea-port alone. The above-mentioned items are here recorded to shew the origin of the Shanghae district."

ANCIENT MAP OF THE WATER-COURSES OF SHANGHAE.

After the ancient map, delineating the former boundaries of Shanghae, follows one which sets forth the water-courses of the city, as they existed in olden time. This map, like the other, represents the Woô-sûng river as immensely large; and that part of the Whampoa which flows along the east side of the city of Shanghae as proportionably small. It is, however, confined principally to the delineation of the

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site now occupied by the city of Shanghae, before the walls were built; and if compared with the ground-plan of the modern city, it will be seen, that the three principal canals which run through the one also pervade the other. These are, the 方浜 *Fong-pong*, the 肇家浜 *Chaou-ka pong*, and the 薛家浜 *Sit-ka-pong*. The first is the canal which enters the city near the little east gate; the second, that which is brought in near the great east gate; and the third, that which penetrates the walls near the little south gate. These three canals pass through the city from east to west, but the second only makes its exit near the west gate, and there joins the canal which communicates with Sûng-këang. From this it will be perceived, that the map of the ancient water-courses of Shanghae, comprises an area of about six miles long, by five broad. It will be seen by inspection, also, that the site of the public offices and temples, was nearly the same then with what it is now; while the bridges for the most part occupied the same places, and went by the same names. So that the use of this map is merely to shew how the town stood before the walls were built, as compared with the appearance which it now assumes. The situation of the 蘆子城 Loo-tszè-ching, and the 滬瀆 Hoo-tŭh is exhibited here the same as in the former map.

Here follow some remarks by a Chinese author, appended to the map of the water-courses.

"It would seem, that the 吳松江 Woô-sûng river was, in the 唐 Tâng dynasty, (about the 8th and 9th centuries) more than five miles wide. In the 宋 Súng dynasty, (from the 10th to the 13th centuries) about three miles wide; afterwards it gradually diminished in size, until it became only a mile and a half, one mile, or even less than half a mile wide. The old bed of the river lies north of the present channel, and is called 舊江 Kéw-këang, the old river. It is not known at what time the 宋家橋 *Súng-ka-keaóu*, or bridge of the Sung family, was erected; but we suppose it

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INDEX TO THE MAP OF SHANGHAE, BEFORE IT WAS SEPARATED FROM TSING-POO AND NAN-HWUY.

1. Sháng-haè district city.
2. *Sûng-kong*, the prefectural city; formerly the Hwating district city.
3. Nân-hwûy location.
4. *Cheyne-so* citadel.
5. Kaou-ch'hang village.
6. *Pok-ting* village.
7. Tsing-lûng town.
8. Haè-ngù village.
9. *Sin-kong* village.
10. Châng-jîn village.
11. Woo-nê stream.
12. Koo-pin-hëên hamlet.
13. *Lûng-hwo* town.
14. Woo-nê-king town.
15. Ancient custom-house.
16. *Pok-keaóu* town.
17. *Min-hông* town.
18. *Mò-keaóu* village.
19. Woô-hwúy town.
20. Hëa-sha preserve.
21. San-tsaou town.
22. Chow-poo town.
23. *Wâng-mëen* village.
24. *Chang-kong-zak* village.
25. *Kaou-hông* village.
26. *Dông-keaóu* town.
27. *Sa-lin-dông*.
28. *Fat-hwo*.
29. Ya-ke-tun, or pheasant mound.
30. *Chu-tit* town.
31. Chung-koo town
32. *Po-koa-san* hill.
33. Fŭh-tseuên-san.

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34. *Keat-tëen.*
35. *Dông-hông* town.
36. *K'hùng-tsak*
37. Too-tsun
38. *Kin-ka-keaóu.*
39. *Choo-ka-kok.*
40. Sin-châng town.
41. *Pok-tsà.*
42. Embouchure of the Woô-sûng river.
43. Woô-sûng river.
44. The ancient course of the *Ván-ka-pang*, afterwards included in the *Wông-poo.*
45. *Wông-poo.*
46. Maou lake.
47. *Sit-tëen* lake.
48. *Ta-zak-poo* creek.
49. Chaou-tun-poo creek.
50. Ta-ying-poo creek.
51. Gnae-ke-poo creek.
52. *Payne-lûng-dông.*
53. Nân-tsëang mouth.
54. *Laòu-kwayne-tsze* point.
55. Inside bank.
56. Outside bank.
57. Sea wall.
58. Outer sea wall.
59 to 67. Mounds.
68. Chow-poo sluice.
69. *Zat-kong.*
70 to 79. *Hwo-ting* boundary.
80. *Ng'-kong* boundary.
81. Kwăn-san boundary.
82 to 85. *Ka-ding* boundary.
86. Ping-hoo boundary.
87 & 88. Këa-shén boundary
89. The sea.

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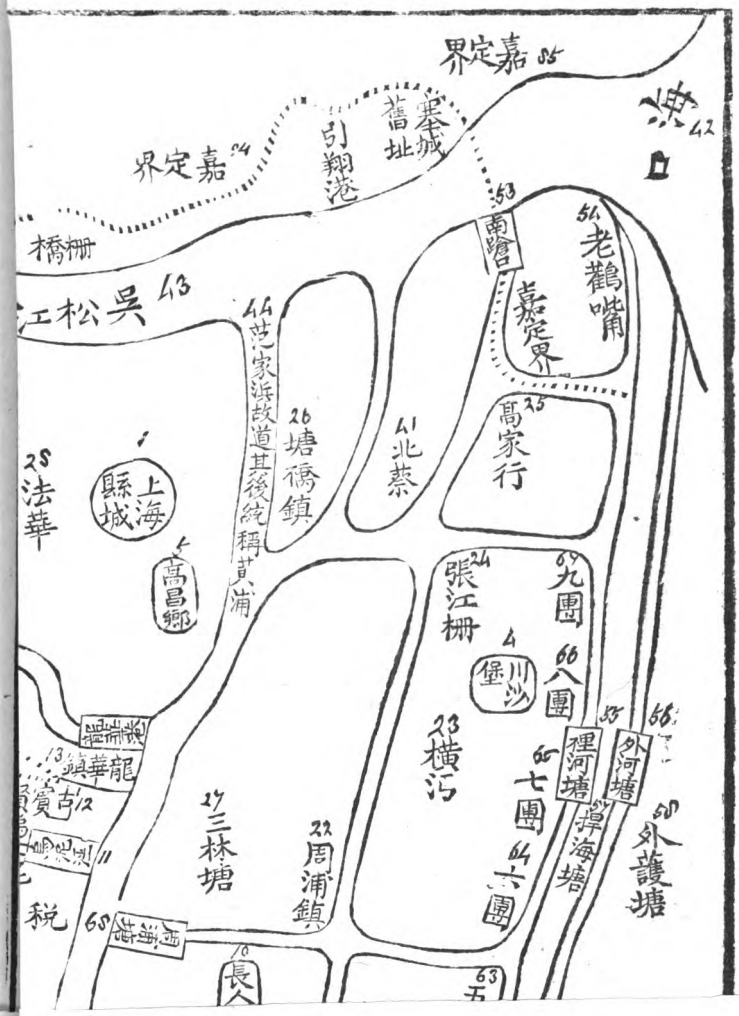

as first constituted into a district, and before 青浦 Tsing-

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The sea.

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must have been when the river had diminished in size. In the 明 Ming dynasty, (from the 15th to the 17th centuries,) 夏忠靖 Hëä-chung-tsing, whose private name was 原吉 Yuên-keïh, opened out the 范家浜 *Ván-ka-pong*, or canal of the *Ván* family, in order to unite the waters of the Woô-sûng river with those of the 黃浦 *Wông-poo*; by which means the Woô-sûng river, was gradually drawn southward, until it flowed along near to the present city of Shanghae, and the traces of the old river became daily more and more obliterated. 范家浜 *Ván-ka-pong* branched off on the south from the 黃浦 *Wông-poo*, and entered northwards into the Woô-sûng river, (near the site of the present British consulate,) forming the stream which now runs near the city of Shanghae. From the time when it was first opened by Chung-tsing, until the present day, the banks of the canal have been gradually absorbed in the great body of water constituting the 黃浦 *Wông-poo*, and are now no longer discoverable. Still there are one or two things which prove its former existence. For instance, the ancient map of Shanghae exhibits the 范家橋 *Ván-ka-chaôu* (or bridge of the *Ván* family,) which was perhaps thus designated, because the waters of the former canal parted off there. The history of Shanghae, drawn up by 顏 Yên, mentions a stream to the eastward of the 黃浦 *Wông-poo*, called 萬家浜 *Wân-ka-pong*, (and *Wán* and *Ván* are somewhat similar in sound); this was therefore in all probability the southern portion of the 范家浜 *Ván-ka-pong*. The course of rivers, from of old to the present time, has frequently changed; we have merely recorded above the general view of the question, as some small assistance to the lovers of antiquity."

MAP OF SHANGHAE, BEFORE THE DIVISION.

We are next presented with a map of Shanghae, when it was first constituted into a district, and before 青浦 Tsing-

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poo and 南滙 Nân-hwûy were taken out of it. At that time the authority of the Shanghae magistrate extended westward, along the south side of the 吳松江 Woô-sûng-këang, to the distance of about 35 miles, as far as 大石浦 Tâ-shïh-poo, a canal which connects the Woô-sûng river with the 薛殿湖 Seïh-tëën lake; the boundary-line passed from thence, in an easterly direction, within about five miles of the Woô-sûng river, until it reached the 蟠龍塘 *Pan-lûng dông;* when it took a southerly course, more or less indented, up to the Whampoa, near 吳會鎮 Woô-hwúy-chin. From thence it proceeded eastward to the bend of the Whampoa, near 閘港 *Sat-kòng*, and then further, in a south-easterly direction, until it went out at the sea below 南滙 Nân-hwûy. The sea then formed its eastern boundary, as far north as the mouth of the Woô-sûng; and from thence, with the exception of a little ground on the north bank, this river formed the northern boundary up to the city of Shanghae. From this it will be seen, that Shanghae must then have been three times its present size, and constituted a very important and wealthy district; the subsequent curtailment of its territory, however, has not diminished aught of its importance, which, by means of its situation, as the chief sea-port of Këang-nân, constitutes it the principal emporium of commerce in these regions.

Then follow some remarks, by a Chinese writer, on Shanghae, previous to the dividing off of Tsing-poo and Nân-hwûy.

"Before the district was divided, it had within its boundaries two hills, and three and a half miles of sea-coast; one of the hills was 薜山 *Koa-sa*, situated on the east of the 顧會 Koó-hwúy canal. In the account of 嘉興 Këa-hing, published in 1360, it is said, that this hill lay to the north of Sûng-këang about ten miles, and that it was about a mile in circumference, and 500 feet high. It is commonly called 北薜山 *Pŏk-koa-sa*, because it lies to the north of the 干山 *Koa-sa*. It is also called 筍山 *Ko-sa*. On the east of this hill there is a stone, apparently divided in two,

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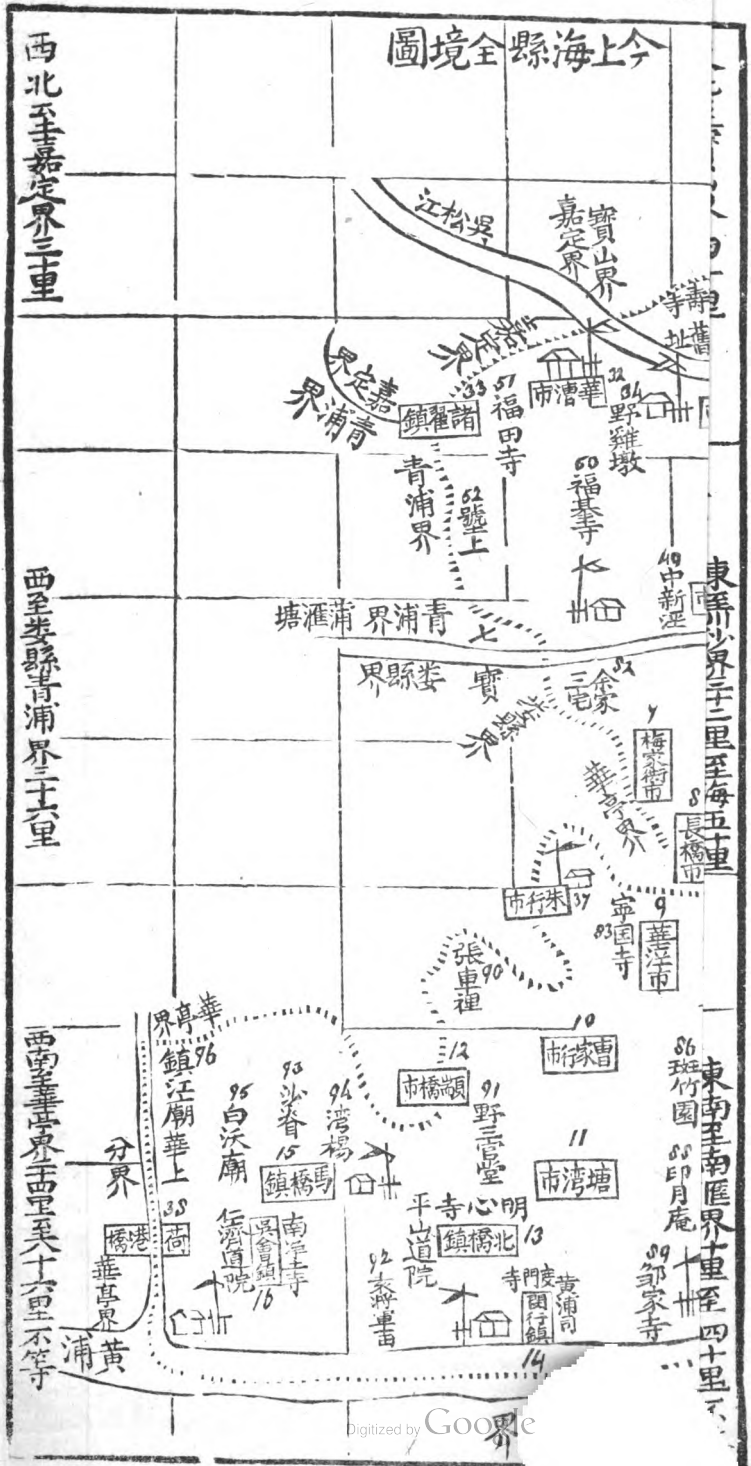
今上海縣全境圖


西北至嘉定界三十里
西至婁縣青浦界二十六里
東北沙界三里至海五十里
東南至南匯界十里至四十里
西南至華亭界五里至二十六里不等
嘉定界
寶山界
婁松江
青浦界
婁縣界
青浦界
蒲滙塘
華亭界
黃浦
界
諸翟鎮
福田寺
野雞墩
福基寺
中新涇
余家宅
梅家衖市
長橋鎮
朱行市
宝国寺
華涇市
張東禮
徐家行市
塘湾市
顧橋市
野亭堂
心明寺
北橋鎮
平道院
黃浦司
門寺
閔行鎮
邹家寺
印月庵
班竹園
華亭界
鎮江廟華上
港
華亭界
黃浦
馬橋鎮
湾楊
沙脊
白沃廟
南滙上寺
會見鎮
行滙道院
分界

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regarding which tradition says, that 干將 General *Koa* there tried the metal of his sword, by cutting the stone in two; underneath the stone is a fountain called 玉寶泉 Yŭh-paòu-tseuên, the water of which is extremely cold. There is also a cave at this hill, called 閑華 Yù-hwa cave, where 張頭陀 Chang-t'hôw-to, of the 宋 Súng dynasty, and 余瑾並 Yû-kin-píng, of the 元 Yuên dynasty, dwelt as hermits. The other hill is called 福泉山 Fŭh-tseuên-san, situated to the north of *Pok-koa* hill; this hill consists of a mass of yellow earth, pushed up as it were out of the ground, about an acre and a half in extent, which on account of its form resembling that of a ship turned upside down, was called 覆船山 Fŭh-chwân-san; but because the fountain near it was sweet and good, this appellation was changed for its present name. Formerly there was a priest of Taou, named 薛冷雲 Seih.lăng-yûn, who dwelt here. These two hills, however, have been, since the 明 Mîng dynasty, reckoned under the jurisdiction of 青浦 Tsing-poo. There were also some hills or islands to the south-east of Shanghae, in the midst of the sea, but these are now reckoned to belong to the province of Chĕ-kĕang, and thus come no longer under the jurisdiction of this district. Thus Shanghae has now no hills. The present dynasty has since divided off 南滙 Nân-hwûy district from that of Shanghae, and again separated 川沙 Chuen-sha from its jurisdiction, both which places lie on the sea-coast; thus Shanghae has no longer any sea-board."

MAP OF THE PRESENT DISTRICT OF SHANGHAE.

After having treated us with a sight of the old maps, and some discussion thereon, the compiler of the history of Shanghae presents us with a map of the district as it now stands; exhibiting the Woô-sûng river, as compared with the Whampoa, in the same proportion to each other, which

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we find that they now bear. In this map, we have the true boundaries of the present Shanghae district; the city is exhibited as lying on the point of land where the two rivers form a junction, and the towns and villages under the jurisdiction of Shanghae are laid down pretty correctly. The map is divided into squares of ten le, or three miles and one-third to each square, which will give the European reader a tolerable idea of the scale on which it is drawn, and of the distances from one place to another. Persons residing in Shanghae, and intending to go frequently into the country, would do well to study this map; while a comparison of this and the one where the district is divided into hundreds and tythings, with the account subsequently given of the said hundreds and tythings, will greatly assist the reader in gaining a correct idea of the topography of Shanghae.

The following remarks on the general appearance of Shanghae district, are by a native writer.

"張之象 Chang-che-sëäng says, Our city is boldly situated on a projection of land, where it forms a sort of screen to the whole prefecture. On the south, it looks down upon the 黃浦 *Wông-poo*, and on the north rests on the 吳松 Woô-sûng river, with the sea into which it falls. On the east, it is encompassed by the 九峯 nine peaks of the Rugged Islands, and on the west, it embraces a widely-extended plain. The soil is fertile throughout the whole district, hence the historians of the 元 Yuên dynasty called it the most important territory bordering on the sea; and the former statistical accounts all say, that although it possesses not the defences of deep hills and umbrageous forests, it has always been denominated a rich and level country, well-watered and productive, and may thus be considered the most important region of the 三吳 three Woô kingdoms. Previous to the erection of defences, it was found difficult to guard this region, but from the time when military constructions wrere erected, and high walls and deep ditches formed, the place became as

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strong as an iron fortress in the midst of the waves, and thus it was denominated a complete city."

Another writer says, that while this district forms the belt of the rivers and lakes behind, it is skirted on the south by the great sea.

Another observes, that the waters of this district come from the direction of 震澤 Chìn-tsĭh, or the 太湖 T'haé-hoô lake, which, flowing past Sûng-kĕang, disembogue on the east into the sea.

The account of Sûng-kĕang says, that the great sea encircles this district on the south-east, while the Yâng-tszè-kĕang winds round it on the north-west.

The account of the 吳 Woô region says, This district is intersected by great rivers on one side, and washed by the sea on the other, so that commodities are brought hither, and merchants collect in great numbers. 張夢應 Chang-múng-yíng says, Shanghae is a most important seaport, communicating as it does on the south with the provinces of Chĕ-kĕang and Fokien, and on the north-east having an outlet to the regions washed by the Yâng-tszè-kĕang.

VARIOUS MAPS.

Then follow a variety of maps and plans, calculated to elucidate the subject of which the compilers of the work are treating. First, there is a plan of the city of Shanghae and its suburbs, in which the reader will find the course of the canals, which intersect the city, indicated by double lines; then the streets, which lead through and around the city, represented by dotted lines; further, the public buildings, halls of learning, and temples, dispersed through the town; a review of which would well repay the study of those who wish to become acquainted with the details of Shanghae localities. This plan is followed by a map, exhibiting the various hundreds and tythings into which the city and district are divi-

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ded, which should be compared with the description of the said divisions. Another map setting forth the canals and water-courses of the district, as they at present exist, and the bridges as they now stand, will be useful to those who wish to go about much in boats; this is followed, in the native work, by ground-plans of the office of the district-magistrate, the former and present halls of learning, with the temple of Confucius, official residences of the intendant of circuit, sub-prefect, &c.

We now come to the compilation itself, as drawn up by native authors, the more important parts of which we shall give in their own words, beginning with the

HISTORICAL ACCOUNT OF SHANGHAE.

上海 Shâng-haè is at present a district belonging to the prefecture of 松江 Sûng-këang. During the period of the three dynasties 夏商州 Hëá, Shang, and Chow, (one or two thousand years before Christ), this whole region belonged to the province of 揚州 Yâng-chow, (see translation of the Shooking, page 97). During the period treated of in the 春秋 Chun-tsew, or Confucius' History of his own times, (six or seven hundred years before Christ,) it was called the 吳 Woô country; from the jurisdiction of that state, it was turned over to 越 Yuĕ (Chĕ-këang); and during the period of the 戰國 contending states (B. C. 250) it was incorporated into the 楚 Tsoò country.

秦始 The first monarch of the Tsîn dynasty (B. C. 219), constituted this portion of country as the district of 婁 Lôw,* and subjected it to 會稽郡 the principality of Hwúy-k'he, or Chĕ-këang. The 漢 Hán dynasty followed

* 婁 Lôw was the ancient name of one of the rivers of this region, (see Translation of the Shoo-king, page 97), and is still retained as the denomination of one of the districts comprised within the city of 松江府 Sûng-këang-foò.

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this arrangement. In the 4th year of 永建 Yùng-këén, of the later Hán dynasty, (about the period of the Christian era), the district of 婁 Lôw was placed under the 吳郡 principality of Woô, or Soo-chow. The 晋 Tsín, 宋 Súng, and 齊 Tsê dynasties (which flourished during the third, fourth, and fifth centuries), all complied with this arrangement. The 梁 Lëâng dynasty, (in the beginning of the 6th century), called the 婁 Lôw district 信義 Sín-é, and subjected it to a 郡 principality of the same name; shortly afterwards, a portion of the district was divided to constitute the district of 崑山 Kwăn-san.* During the same dynasty, the 郡 principality above-named was changed into a 州 department, and the north-eastern portion of the 海鹽 Haè-yên district † was divided off, to constitute the district of 前京 Tsëên-king, (the modern 南滙 Nân-hwûy.) In the 2nd year of 永定 Yùng-tíng, of the 陳 Chîn dynasty (A. D. 557), was established the 海寧郡 principality of Haè-nîng, to which the district of 前京 Tsëên-king was made subject. In the 2nd year of 禎明 Ching-mîng (A. D. 580), 吳郡 the principality of Woô (Soo-chow) was divided off, and constituted a 州 department, with 海寧 Haè-nîng subject to it. In the ninth year of 開皇 K'hae-hwâng, of the 隨 Sûy dynasty (A. D. 593), the designation of 吳郡 the principality of Woô, was changed into that of 蘇州 Soo-chow. In the early part of the 宋 Súng dynasty, this arrangement was followed. In the first year of 天寶 T'hëen paòu (A. D. 703), Soo-chow was again denominated 吳郡 the principali-

* This district was situated among the hills, to the west of Sûng-këang, where there is a hill that still goes by the name of the 小崑山 Little Kwăn-san.

† 海鹽 Haè-yên was an ancient district, situated several miles to the south of Sûng-këang, which has since been ingulfed in the lakes which abound there; there is, however, still a district of that name, in the prefecture of Këa-hing, about 20 miles to the south-east of it.

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ty of Woò; in the 10th year of the same monarch (A. D. 713), the governor of the principality of Woô, named 超居貞 Chaou-keu-ching, memorialized the throne, requesting that the southern portion of 崑山 Kwăn-san, together with the eastern part of 嘉興 Këa-hing, and the northern part of 海鹽 Haè-yên, might be apportioned off, and constitute the district of 華亭 Hwa-ting, (the modern 松江府 Sông-këang-foò); the north-eastern part of this district was called 華亭海 Hwa-ting-haè, (the sea-port of Hwa-ting, or the modern Shanghae); the district thus formed was to belong to the 吳郡 principality of Woô, and the whole to be subject to the eastern part of 江南 Këang-nân province.

In the 1st year of 乾元 Këen-yuên (A. D. 746), the designation of the 吳郡 principality of Woô, was again changed into that of 蘇州 Soo-chow. In the 4th year of 乾寧 Këen-ning (A. D. 883), the usurping king of 吳 Woô, named 錢鏐 Tsëên-lew, sent 顧全武 Koó-tseuên-woò to take possession of Soo-chow; from which time, that prefecture came under the dominion of the 錢 Tsëên family, that ruled over 吳 Woô and 越 Yuĕ. The sovereign of the 後梁 Hów-lëâng dynasty (A. D. 904), regularly appointed 錢鏐 Tsëên-lêw to be the 吳王 king of Woô. In the 後唐 Hów-tâng dynasty, in the 2d year of the reign of 同光 Tûng-kwang (A. D. 917), at which time 錢鏐 Tsëên-lêw had assumed the imperial designation of 寶大 Paòu-tá, Soo-chow was elevated to be the 中吳軍 military department of the middle Woô state. In the same year, the prefecture of 開元 K'hae-yuên was established in 嘉興 Këa-hing, and the two districts of 華亭 Hwa-ting (or Sûng-këang-foò) and 亭海 Ting-haè (the sea-port of Hwa-ting, or the modern Shanghae), were cut off from Këa-hing, to form the dependencies of the new prefecture. In the 3d year of 長興 Châng-hing (A. D. 919), at which time 元瓘 Yuên-keuen, having succeeded to his father 錢鏐 Tsëên-lêw, the designation of the 後唐 Hów tâng dynasty, is again made

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the basis of chronological dates; 開元 K'hae-yuên ceased to be a prefecture, and the territory included therein was again placed under the 中吳軍 military department of the middle Woô kingdom. In the 後晉 Hów-tsín dynasty, in the last year of 天福 T'hëen-fŭh (A. D. 937), this region was again placed under the authority of 秀州 Séw-chow, (or Këa-hing). Under the 後漢 Hów-hán and 後周 Hów-chow dynasties, as well as under the early part of the 宋 Súng dynasty, the same arrangement was followed. In the 8th year of 開寶 K'hae-paòu (A. D. 958), however, the district of Hwa-ting was placed under the jurisdiction of 江南 Këang-nân province. In the 3d year of 太平興國 T'haé-ping-hing-kwŏ (A. D. 970), the 錢 Tsëên family surrendered their territory to the monarch of the 宋 Súng dynasty, when this district of Hwa-ting, or Sûng-këang, was placed under the Chĕ-këang province. In the 7th year of 熙寧 He-nîng (A. D. 1074), the designation of prefecture of 秀州 Séw-chow, or Këa-hing, was altered into that of 平江軍 the military department of Pìng-këang. Because this district possessed an outlet to the sea, and sea-going vessels assembled here in great numbers, therefore at the 華亭海 sea-port of Hwa-ting, an officer was appointed to take account of the merchant-vessels, and to levy a toll on the goods; in this way was constituted 上海鎮 the town of Shanghae.*

In the first year of 大觀 Tá-kwan (A. D. 1101), an officer was appointed to superintend the town and regulate its income, at 青龍鎮 the town of Tsing-lûng;† who afterwards, on account of the small depth of water there, removed to 上海 Sháng-haè. In the 7th year of 政和 Chíng-hô,

* This is the first time mention is made of the name of Shanghae in history.

† A place about 20 miles west of Shanghae, on the Woô-sûng-river.

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(A. D. 1107), the designation of the prefecture of 秀州 Séw-chow was changed into that of 嘉禾郡 the principality of Këa-hô (Këa-hing), which was soon altered back again to 秀州 Séw-chow.

In the 29th year of 紹興 Shaóu-hing (A. D. 1156), the office of superintendant of the trading vessels (at Shanghae) was abolished; and in the first year of 慶元 K'hing-yuên (A. D. 1196), 秀州 Séw-chow was constituted the 嘉興府 prefecture of Këa-hing, with four districts subject to it, among which that of 華亭 Hwa-ting (or Sûng-këang) was included.

Under the 元 Yuên dynasty, in the 14th year of 至元 Ché-yuên (A. D. 1352), the prefecture above-named was denominated 嘉興路 the circuit of Këa-hing, and the district just referred to was called 華亭府 the prefecture of Hwa-ting; having authority over the three districts of 嘉興 Këa-hing (an inferior place of the same name), 海鹽 Haè-yên (one of the districts of the modern Këa-hing, 20 miles south-south-east of it,) and 崇德 Tsung-tĭh (another district of Këa-hing, a little farther to the south-east.) In the next year, the region just alluded to was denominated 松江府 Sûng-këang foò, while the name of 華亭 Hwa-ting was applied to one of the districts within that city, and the whole as before subject to the jurisdiction of the 嘉興路 Këa-hing circuit, and considered as part of the province of Këang-nân. At this time, the markets became daily more flourishing, and the inhabitants more numerous, so that their matters for deliberation and adjustment were especially sent up and made known directly to the government, in which respect this district was not on the same footing with the others. In the 28th year of the same monarch (A. D. 1366), the government acceded to the request of 僕散翰文 Pŏ-sán-hán-wăn, that the northern and eastern portions of 華亭 Hwa-ting, consisting of the five villages of 長人

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Châng-jîn, 高昌 Kaou-ch'ang, 北亭 Pih-ting, 新江 Sin-këang, and 海隅 Haè-yù, should be portioned off to form a separate district, and thus the 上海鎮 town of Shanghae was constituted a district of the same name. In the 3d year of 泰定 T'haé-tíng (A. D. 1330), the prefecture of Sûng-këang was done away with, and the two districts of Hwa-ting and Sháng-haè, were placed under the authority of the Këa-hing circuit, while an officer for regulating the waters and managing the fields was located in the prefectural city. In the first year of 天歷 T'hëen-leïh (A. D. 1333), this office was abolished, and the prefecture of Sûng-këang was again established. In the 明 Mîng dynasty, the metropolis of the empire was removed to Nân-king, and in the 21st year of 嘉靖 Këa-tsíng (A. D. 1541), the deputy-governor 舒汀 Shoò-ting deliberated about a new division of the districts, when the three villages of 北亭 Pih-ting, 新江 Sin-këang, and 海隅 Haè-yù on the north-west part of Shanghae; together with the two villages of 集賢 Tseïh-hëên and 修竹 Sew-chŭh, in the district of Hwa-ting, were divided off to form the district of 青浦 Tsing-poo. In the 33d year of the same monarch (A. D. 1552), an officer, surnamed 朱 Choo, deliberated about returning to the former state of things. In this year, Shanghae city-walls were built. In the first year of 萬歷 Wán-leïh (A. D. 1572), an officer of this region, named 蔡汝賢 Ts'haé-joò-hëên, advised the re-establishment of 青浦 Tsing-poo, comprising the same territory which had been formerly subjected to it. In the 6th year of the same monarch (A. D. 1577), the district-magistrate of Tsing-poo, named 屠隆 Toò-lûng, requested that the village of 集賢 Tseïh-hëên, in Hwa-ting, and 新江 Sin-këang, in the Shanghae district, which had not yet been fully handed over, should be added to Tsing-poo.

This prefecture and its dependencies under the present dynasty, were, as under the Ming dynasty, attached to

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Këang-nân province, and placed under the treasurer of the same. In the 6th year of 康熙 K'hang-he (A. D. 1667,) the prefecture was placed under the treasurer of 江蘇 Këang-soo. In the 2d year of 雍正 Yûng-chíng (A. D 1724), the viceroy of the two Këang provinces, named 查弼納 Cha-peïh-nă, considering that the great districts of Soo-chow and Sûng-këang, were oppressed with the multiplicity of affairs to be attended to, sent up a memorial requesting that they might be divided into smaller portions; thus in the 4th year of the same monarch (A. D. 1726), the village of 長人 Châng-jîn, to the 浦東 east of the Whampoa, constituted the district of 南滙 Nân-hwûy. In the 10th year of 嘉慶 Këa-k'híng (A. D. 1805), the viceroy of the two Këang provinces, named 陳大文 Chîn-tá-wăn, memorialized the throne, requesting that the 15th tything of the 22d hundred, in the village of 高昌 Kaou-ch'hang, in the district of Shanghae, bordering on the sea-shore, together with the 10th tything of the district of 南滙 Nân-hwûy, should be divided off, and placed under the 撫民廳 sub-district of Woò-mîn, otherwise called 川沙 Chuen-sha. In the 14th year of the same monarch (A. D. 1809), the boundaries were so cut off, and the affair so managed, that the territory over which Shanghae held jurisdiction, was nine-tenths of the village of 昌高 Kaou-ch'hang, and three-tenths of that of 長人 Châng-jîn, thus comprising 12 hundreds and 214 tythings.

According to the writings of 袁康越 Yuén-k'hang-yuĕ it appears, that the section of country, three miles to the east of the district of 婁 Lôw, in Sûng-këang-foò, was anciently called 長人 Châng-jîn, which was also three miles distant from Shanghae, 從海上來 coming upwards from the sea. From this is derived the name of the village of 長人 Châng-jîn, in the present district of Shanghae. From the expression "從海上來 coming upwards from the sea," has also arisen the name of 上海 *Shóng-haè*. What

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Yuén-k'hang-yuĕ says about Châng-jin being only three miles distant from Shanghae, is perhaps difficult to be explained. 吳履震 Woò-lè-chìn, quoting this, has called it 30 miles; we think there must be some error in the present copy of Yuén's work. 郟亶 Hëë-tan, in his work on water-courses, says, that to the south of Sûng-këang, there is a 大浦 large basin of water, and among the 18 courses there are found two sheets of water, called 上海 Shanghae, coming up from the sea, and 下海 going down to the sea. On the east of the present city of Shanghae, there is a large basin of water, called 黃浦 Whampoa, and also denominated 上海浦 Sháng-haè-poo, the basin of water coming up from the sea; from which is derived the name of 上海 Sháng-haè, coming up from the sea. With respect to the name 上洋 Shâng-yâng, (by which the district is sometimes called,) it appears, that what the old books talk about 海之上洋 the ocean upon the sea, is the same as the expression now employed of 海上 haè sháng, upon the sea. Some say, that because the foreign merchant-vessels, which in the Súng dynasty (the 11th and 12th centuries) used to come straight up to the town of 青龍江 Tsing-lûng-këang, were afterwards, owing to the shallowness of the stream, obliged to come to an anchor and land their goods at the place where the present city stands, therefore it was called 上海 Sháng-haè, coming up from the sea.

BOUNDARIES OF SHANGHAE.

This district, during the 元 Yuên dynasty was 14½ miles broad, and 30 miles long, from north to south. During the 明 Ming dynasty, it was 50 miles broad, and 27 miles long, from north to south. During the present dynasty, it is 26 miles in breadth, and 27 in length, from north to south. On the east, to the boundaries of 川沙 Chuen-sha, it is 9 miles, and to the sea-shore 15 miles. On the west to the town of

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七寶 Tseĭh-paòu, in the district of 青浦 Tsing-poo, it is 11 miles. On the south, to the boundaries of the two districts of 南滙 Nân-hwûy and 奉賢 Fúng-hëên, it is generally speaking 22 miles. On the north, to the boundaries of 寶山 Paòu-san, it is 4 miles. On the south-east, to the boundaries of Nân-hwûy, the distance varies from 3 miles to 12 miles, On the north-east, to the boundaries of Paòu-san it is 11 miles; on the south-west, to the boundaries of 華亭 Hwa-ting, the distance varies from $7\frac{1}{2}$ miles to 24 miles; on the north-west, to the 柵橋 Sa bridge, in the district of 嘉定 Këa-tíng, it is 9 miles.

From the city of Shanghae, to that of 松江 Sûng-këang, the distance is 27 miles: to the city of 蘇州 Soo-chow, it is 73 miles; to Nan-king, it is 267 miles; and to Peking, it is 878 miles.

DIVISIONS OF SHANGHAE INTO HUNDREDS AND TYTHINGS.

This district formerly included within itself five sections, viz. 長人 Châng-jin 高昌 Kaou-ch'hang, 北亭 Pĭh-ting, 新江 Sin-këang, and 海隅 Haè-yù; but since the district of 青浦 Tsing-poo was first divided off, and then 南滙 Nân-hwûy, the present district does not contain above one-third of the territory which was once assigned it. Further, since the 10th year of 嘉慶 Këa-k'hing, when 川沙 Chuen-sha was divided off, the modern district possesses now only a portion of two sections, viz. Châng-jin and Kaou-ch'hang. That portion of 長人 Châng-jin, which is still included within Shanghae district, contains three hundreds, viz. the 16th 保 hundred, embracing 14 圖 tythings; the 18th hundred, with 32 tythings; (both of which are on the south-west of the city;) and the 21st hundred, with 16 tythings, on the south of the city. 高昌 Kaou-ch'hang section (still under Shanghae), includes nine hundreds, viz. the 22d hundred, with 39 tythings, but the sub-district of 撫民 Woò-min (or 川沙 Chuen-sha) having had 15 of

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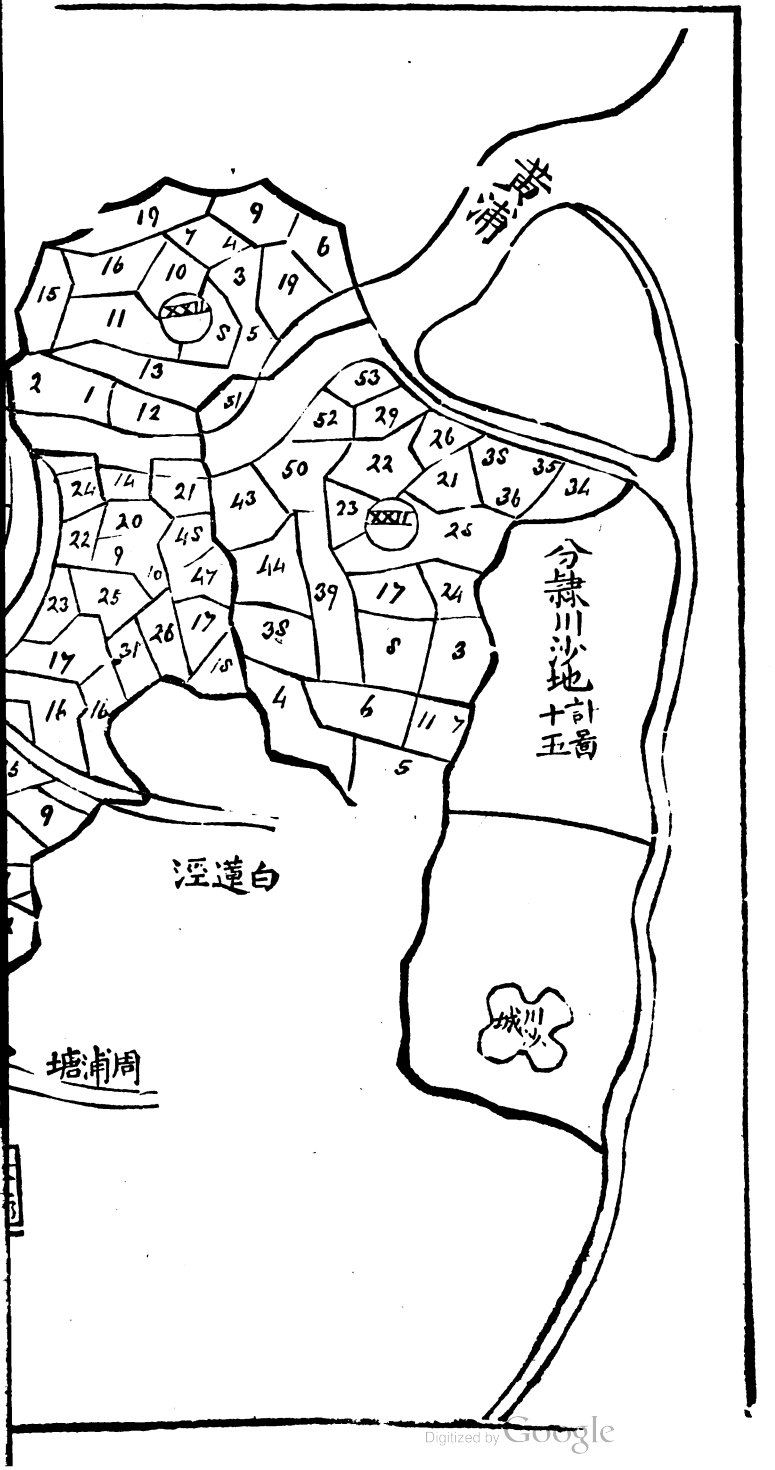

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these tythings assigned to it, there now remain only 24 tythings of this hundred under Shanghae, all lying to the east of the city ; then there is the 23d hundred, with 15 tythings, to the north-east of the city ; the 24th hundred, with 41 tythings, to the south-east of the city ; the 25th hunderd, with 16 tythings, embracing the city itself and its suburbs ; the 26th hundred, with 11 tythings, on the south-west of the city ; the 27th hundred, with 14 tythings ; the 28th hundred, with 14 tythings ; the 29th hundred, with 6 tythings, all to the west of the city ; with the 30th hundred, with 11 tythings, on the north-west of the city. The above are the tythings included within the various hundreds, which we will now separately point out, according to the names of the various places contained in each, for the convenience of those who may wish to examine the subject.

The 16th hundred is situated on the south side of the district, lying along the banks of the Whampoa, from the point where that sheet of water takes a westerly course towards the city of 松江 Sûng-këang ; the principal places included within this hundred are 閔行鎮 *Min-hông-chin*, 吳會鎮 *Ng'-hwúy-chin*, 荷巷橋 *Hô-kòng-keaóu*, 語兒涇 *Nyù-'n-king*, 黃土橋 *Wông-doò-keaóu*, 竹岡 *Chŭh-kong*, 沙岡 *So-kong*, and 羅家彙 *Lô-ka-wak*.

The 18th hundred is situated north of the former, and with it occupies all the south-west corner of the Shanghae district, where it runs up between the Whampoa river and the district of 華亭 Hwa-ting : it includes the following places : 馬橋鎮 *Mò-keaóu-chin*, 鎮江廟 *Chin-kong-meaóu*, 塘角頭 *Dông-kok-dôw*, 白沃廟 *Pak-wok-meaóu*, 灣楊 *Wan-yâng*, 沙脊 *So-tseĭh*, 俞塘 *Yû-dông*, 喬家宅 *Keaou-ka-zak*, 巔橋市 *Chen-keaóu-shé*, 北橋鎮 *Pok-keaóu-chin*, 野三官堂 *Yà-sa-kway-dông*, 盛家宅 *Châng-ka-zak*, 虹橋 *Hung-keaóu*, 曹家行 *Zaôu-ka-hông*, 車溝 *Cho-kow*, 關上 *Kwan-lóng*, 華涇市

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Hwo-king-shé, 張家裡 *Chang-ka-lè*, 中溝 *Chung-kow*, and 斑竹園 *Pán-chŭh-yuên*.

The 21st hundred is situated to the east of the two former, occupying the corner which lies between the 16th and 18th hundreds and the Whampoa, where it begins to bend towards the south-west, until it takes a course directly west. The 21st hundred also comprises a large space on the east of the Whampoa, along the banks of 周浦塘 *Chow-poo-dông*. for several miles. The principal places contained within this hundred, are, 蔣家廟 *Tseang-ka-meaóu*, 印月菴 *Yin-yuĕ-ane*, 俞塘橋 *Yu-dông-keaóu*, 陳家行市 *Chin-ka-hông-shé*, 裕伯題橋 *Yu-pak-de-keaóu*, 長壽寺 *Châng-shòw-she*, 塘口 *Dông-k'hòw*, 陶龍橋 *Daou-lûng-keaóu*. 塘灣 *Dông-wa*, 邢寶河 *Ying-tów-hô*, and 吳衝涇 *Ng'-chung-king*.

The 22d hundred is situated in the north-east portion of the Shanghae district, to the south of the 吳松江 *Ng'-sûng-kong*, and to the north of the 白蓮涇 *Pak-lĕên-king*; it adjoins Chuen-sha on the east, a great portion of which was formerly included in this hundred. It contains the following places: 高行 *Kaou-hông*, 徐家嘴角 *Zeû-ka-tsze-kok*, 陸家行市 *Luk-ka-hòng shé*, 張家橋 *Chang-ka-keaóu* 趙家旗竿 *Chaou-ka-kê-koa*, 天燈下 *T'hëen-tăng-hó*, 何家照山 *Hô-ka-chaóu-sa*, 高家市 *Kaou-ka-shé*, 四通橋 *Szé-t'hung-keaóu*, (a part of) 高橋鎮 *Kaou-keaóu-chin*. 何家衖 *Hô-ka-lûng*, 金家行 *Kin-ka-hông*, 慶寧寺 *K'hing-nîng-shé*, 楊家衖 *Yâng-ka-lûng*, and 東溝口 *Tung-kow-k'hòw*.

The 23d hundred lies on the north bank of the 吳松江 *Ng'-sûng-kong*, and occupies the north-easternmost part of the district. It is bounded on the south by the river, and on the north by the district of 寶山 Paòu-san, extending from 洪口 Húng-k'hòw, on the south-west to *Kong-wan* on the east. It includes the following hamlets, 虹口 *Hûng-k'hòw*,

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園沙 *Yuên-so*, 張家行 *Chang-ka-hông*, 蔡家宅 *Tsá-ka-zak*, 蕭王廟 *Seaou-vông-meaóu* 引翔港 *Yin-sëang-kòng*, 閘家牌樓 *Chow-ka-pâ-lôw* 下海浦 *Hó-haè-p'hòo* 賈家角 *Kà-ka-kok*, 虹上 *Hûng-lóng*, 分水廟 *Fun-szè-meaóu*, 張家港 *Chang-ka-kòng*, and 塞城 *Set-zîng*, where there are said to be traces of an ancient city.

The 24th hundred lies south of the 白蓮涇 *Pak-lëèn-king*, and east of the 黃浦 Whampoa, opposite the 龍華塔 *Lûng-hwo* pagoda, extending south to the spot where a strip of the 南滙 *Nân-vây* district curiously cuts off this from the 21st hundred above described; it contains the following hamlets: 三林唐 *Sa-lîn-dông*, 積善寺 *Tseĭh-shên-shé*, 楊師橋 *Yâng-sze-keaôu*, 平家橋 *Pîng-ka-keaôu*, 楊家橋 *Yâng-ka-keaôu*, 江鏡廟 *Kong-king-meaóu*, 海會寺 *Haè-wáy-shé*, 周家渡 *Chow-ka-doó* 甘露港 *Kan-loó-ane* 陸家浜 *Luk-ka-pang*, 嚴家橋 *Nyèn-ka-keaôu* 周家衖 *Chow-ka-lûng*, 塘橋鎮 *Dông-keaôu-chin*, 戚家廟 *Tseit-ka-meaóu*, 新橋頭 *Sin-keaôu-dôw*, 洋涇鎮 *Yâng-king-chin*, 欽賜仰殿 *K'hin-sze-nyàng-dién*, 楊家渡 *Yâng-ka-doó*, 陸家嘴角 *Luk-ka-tszè-kok*, and 八字橋 *Pat-szé-keaôu*.

The 25th hundred includes the city and suburbs of Shanghae, which as it is more familiar to foreigners residing on the spot, we shall describe a little more particularly. The tythings into which it is divided are sixteen, as follows: the 1st tything lies 老閘北 to the north of the *Laòu-zat*, along the north bank of the Woô-sûng river, for about a mile in length, and half a mile in depth; the second lies south of the Woô-sûng river, extending east and west along its banks, from the 老閘 *Laòu-zat* to the ice-houses, and southwards to the north gate of the city; the 3d tything occupies the space now allotted to the foreign residents, extending east and west, from the ice-houses to the site of the

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British consulate, and in a south-westerly direction up to the walls of the city; the 4th tything lies to the south-west of the second, outside the walls of the city, from the north gate, up to the 晏公廟 Yen-kung-meaóu, outside the west gate: the 5th tything lies inside the city, in and about the 城隍廟 *Zèng-wông-meaóu*; the 6th tything adjoins the former on the west, and occupies the ground about 侯家浜 *Hôw-ka-pang*, inside the north gate; the 7th tything lies outside the 小東門 *Seaòu-tung-mûn* little east gate, occupying all the ground included within the city-walls and the Whampoa, from the little east gate up to the point of land assigned for the British consulate; the 8th tything lies outside the great east gate, adjoining the former on the south, and occupies the space between the city-walls and the Whampoa, from the little to the great east gates; the 9th tything lies outside the west gate, commencing where the 4th tything terminates, and extending outside the walls to the 大南門 *Toónân-mûn*, great south gate, and from the walls to about a mile's distance in the country; the 10th tything lies inside the west gate, adjoining the 6th tything on the north-east, and extending from thence until it crosses over the main street, leading through the west gate; the 11th tything is also inside the city, adjoining the 10th on the north, and extending southwards to the great and little south gates; the 12th is outside the little south gate, adjoining the 8th tything on the north-east, and occupying the ground between the Whampoa and the city-walls, for about a mile in a south-westerly direction; the 13th tything, is outside the city on the south-west, adjoining the 9th tything on the north, up to the 斜橋 *Sëa-keaôu*, or slanting bridge; the 14th tything lies outside the city, to the south, bordering on the Whampoa, near the 五里橋 *Ng'-lè-keaôu*, or five le bridge, but not reaching up to the walls of the city; the 15th tything lies to the north of the latter, between it and the city-walls, at the 草堂頭 *Zaòu-dông-dôw*; and the 16th tything lies

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inside the great east gate, extending therefrom to the centre of the city.

The 26th hundred lies along the west bank of the Whampoa, from the 龍華塔 *Lûng-hwo-t'hat* on the north, to the boundaries of the 18th hundred on the south; it includes the following places: 龍華鎮 *Lûng-hwo-chin*, 潛河涇鎮 *Zaôu-hô-king-chin*, a place called 天主堂 *T'hëen-choò-dông* (a Catholic church,) 西牌樓 *Se-pâ-lôw*. 余家三宅 *Cho-ka-sa-zak*, 梅家衕 *Mei-ka-lûng*, 朱家行 *Choo-ka-hông*, 張家塘 *Chang-ka-dông*, 黃婆廟 *Wông-poô-meaóu*, 寧國寺 *Nîng-kwok-shé*, and 華涇鎮 *Hwo-king-chin*.

The 27th hundred lies to the west of the 25th, or city hundred, by which it is bounded on the east, having the Whampoa for its southern boundary, and extending on the northward across the Woô-sûng river, to about half a mile on the other side: it includes the following places, 百步橋 *Pak-poó-keaóu*, or bridge of a hundred paces, thrown across the river that leads up to the *Lûng-hwo* pagoda, 小馬橋 *Seaòu-mò-keaôu*, 陸家觀音堂 *Luk-ka-kway-yin-dông*, 陳涇廟 *Chîn-king-meaóu*, 淡井廟 *Tân-tsìng-meaóu*, 人字橋 *Pat-szé-keaôu*, 靜安寺 *Zing-oan-shé*, 蘆華堂 *Loo-hwo-dông*, 新閘 *Sin-zat* (or Soochow bridge) 梅園頭 *Meî-yuên-dôw*, 寧喜廟 *Nîng-hè-meaóu*, 薛家庫 *Sit-ka-k'hoó*, and 洮家浜 *Yaôu-ka-pang*.

The 28th hundred lies to the west of the 27th, which forms its eastern boundary; on the south it runs along both sides of the 蒲滙塘 *Poô-wây-dông*, (which is the continuation of the 洋涇浜 *Yâng-king-pang* towards the west), and on the south it crosses over to the other side of the Woô-sûng river; it includes the following places: 華材廟 *Hwo-zaê-meaóu*, 北龔家宅 *Pok-chung-ka-zak*, 三涇廟 *Sa-king-meaóu*, 法華鎮 *Fat-hwo-chin*, 中新涇 *Chung-sin-king*, 曹家渡 *Zaôu-ka-doó*, 汪家衕

Wóng-ka-lûng, 太平橋 *T'há-pîng-keaôu*, and 小賸 *Seaóu-zat*.

The 29th hundred lies to the west of the 28th hundred, and comprises but a small space: the places noted in it are 中新涇 *Chung-sin-king* 鄭家橋 *Chin-ka-keaôu*, 王家寺 *Wông-ka-shé*, 莫觀蕩 *Mok-kway-dông*, and the town of 北新涇 *Pok-sin-king*.

The 30th hundred lies to the west of the 29th, and forms the boundary of Shanghae, in that direction; it contains the town of 諸翟鎮 *Che-tî-chin*, with the hamlets of 陳思橋 *Chin-sze-keaôu*. 王河橋 *Wông-hô-keaôu*. 華漕市 *Hwo-zaôu-shé* 湯家塘 *T'hóng-ka-dông*, 福居寺 *Fŭh-keu-shé*, 野鷄墩 *Yà-ke-tun*, 王家巷 *Wông-ka-ane*, and 杠栅橋 *Kung-zak-keaôu*.

THE TOWNS AND VILLAGES INCLUDED IN SHANGHAE DISTRICT.

Proceeding from the city of Shanghae towards the south-west, you soon arrive at 龍華鎮 *Lûng-hwo-chin*, distinguished by its pagoda, distant about four miles. A mile and a half westward of this place, lies 漕河涇市 *Zaôu-hô-king-shé*, distant from the city about five miles and a half. A mile and a half further on, in a south-westerly direction, you come to 梅家衖 *Meî-ka-lûng*, distant from the city about seven miles. Within a mile of this, on the south-west, lies another village called 朱家行 *Choo-ka-hông*. A little to the south-east of *Meî-ka-hông* lies the village of 長橋市 *Châng-keaôu-shé*, one portion of which is reckoned to belong to the district of 華亭 *Hwo-ting*: the boundaries of this latter district here project into the Shanghae district, almost to the Whampoa; *Chang-keaôu-shé* and *Choo-ka-hông*, are both reckoned to be seven or eight miles distant from Shanghae. About a mile to the south-west of the one, and the same distance south-east of the other, lies 華涇

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市 *Hwo-king-shé*, a little more than eight miles distant from Shanghae. This village is so named from the surname of the principal family that founded it. On the north side of the village, at a bridge, called 平橋 Ping keaôu, within half a mile's distance, is the site of an old town called 烏泥涇 Woo-nê-king (black mud canal); in the fields about this place are still to be seen the remains of the paved streets and old foundations of the former town. The antiquities of Woo-nê-king will be again referred to. Leaving 華涇市 *Hwo-king-shé*, and proceeding still to the south-east, you come to the town of 曹家竹 *Zaôu-ka-hông*, a little more than ten miles distant from Shanghae; the name of this place is derived from 曹閔 *Zaôu-min*, formerly a high officer under the 明 Ming dynasty, whose house is still there. Going on to the south, you soon arrive at 塘灣市 *Dông-wan-shé*, so named on account of the 灣 *wan*, anchorage or stopping place for boats, in the 佘塘 *Cho* canal, which communicates on the east with the Whampoa, a little to the south of the 周浦塘口 *Chow-p'oò-dông-k'kòw*, twelve miles distant from Shanghae. Turning off to the west, you come to a place called 顓橋市 *Chèn-keaôu-shé*, a little more than thirteen miles distant from Shanghae. Proceeding southwards, for a mile or two, you come to 北橋鎮 *Pok-keaôu-chin*, distant about 15 miles from Shanghae; at this place there are some remains of an ancient bridge, called the 鳴鶴橋 *Ming-myok-keaôu*, stork screaming bridge, which has given its name to the present village. Westward of this place is another large village, called 馬橋 *Mò-keaôu*, reckoned to be a little more than 16 miles from the district-city. From this place the road leads to 閔行鎮 *Min-hông-chin*, a large town, which is said to be 19 miles by land, and 22 by water, from Shanghae. This is a place of some note, and considerable trade. It derives its name from the surname of the most distinguished family. 張經 Chang-king, the historian of the 明

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Ming dynasty, calls it 閔港 *Min-kòng*, it is also called 敏航 *Min-kong*. The town lies on the northern bank of the 黃浦 Whampoa, and is intersected by the 橫瀝 *Wâng-lit*, or cross stream. In the time of 正德 Chíng-tĥ (A. D. 1519-20), for two successive years, a great inundation was occasioned by the overflowing of the 橫瀝 *Wâng-lit*; at that time, the people of 沙岡 *So-kong* and 竹岡 *Chuk-kong*, as their districts were situated on high ridges of land, were enabled to gather in their harvest, but the inhabitants of this unfortunate town were obliged to have recourse to trade for a subsistence; by this means, however, the place become famous. When the Japanese robbers made their incursions, during the Ming dynasty, the government established soldiers at this place, to guard it. For, in the geographical account of the maritime districts, with reference to the province of 江南 Këang-nân, it was considered that this place was of importance as being the principal ferry across the Whampoa, and as constituting the entrance to the prefectural city, hence it was considered a necessary point to be guarded for the defence of the city. In the 6th year of 洪武 Húng-woò (A. D. 1372), the office of inspector of the Whampoa was fixed here, which is still continued.

Several miles to the westward of Min-hong, is the village of 吳會 *'Ng-wáy*, distant by land from Shanghae 22 miles; during the 元 Yuên dynasty, the office of superintendant of the 鄒城 Tsow city was established here, which is now abolished. There is a temple in the neighbourhood, called the 淨土寺 *Zèng-doó-shé*; and in the ground about there, quantities of ancient pots used to be met with; this place having been a general wine-store in the 宋 Súng dynasty; now, however, such remains are rarely to be met with.

A little to the westward of *'Ng-wéy*, lies the village of 荷巷橋 *Hô-hông-keaôu*, the half of which belongs to the 華亭 *Hwo-tíng* district. It is about 24 miles distant from Shanghae.

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Leaving Shanghae in an easterly direction, and crossing over the Whampoa, at the east-gate ferry, after travelling three miles, you meet with the town of 洋涇市 *Yâng-king-shé*; proceeding further in a north-easterly direction, you come to the village of 東溝市 *Tung-kow-shé*, about seven miles distant from Shanghae; at this place, there is a stream communicating between the 吳松江 *'Ng-sûng-kong*, and the various canals which intersect the eastern part of the Shanghae district; by this means there is a water-communication with the 白蓮涇 *Pak-leen-king*, which falls into the Whampoa, above Shanghae. From an inspection of the old maps, it would appear, that this was the original course of the Whampoa, and that the present channel near the city, having been since opened, has become much larger; while the former canal has gradually been filled up, and is now, except at high tides, impassable for boats. The Chinese erected a battery at this place during the war, the remains of which are still visible.

A few miles south of *Tung-kow-shé*, lies the village of 陸家行 *Luk-ka-hông*, it is seven miles to the eastward of Shanghae. Further to the east, than either of the two former, lies 高行市 *Kaou-hông-shé*, which is considered as belonging partly to 川沙 Ch'hàyn-so, and partly to Shanghae; it is nine miles distant from the latter in an easterly direction; the people commonly call it 高家行 *Kaou-ka-hông*. In the 明 Ming dynasty, there was on the east side of the town a large mercantile establishment, belonging to the 奚 K'he family, which is now discontinued.

A little to the north of the last-mentioned place, lies the town of 高橋鎮 *Kaou-keaôu-chin*, eleven miles distant from Shanghae; it partly belongs to the district of 寶山 *Paou-san* and having a water-communication with the 吳松江 *'Ng-sûng-kong* near its mouth, it is a place of considerable traffic.

Returning towards the city, we meet with the town of

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塘橋鎮 *Dông-keaôu-chin*, on the eastern bank of the Whampoa, and only a mile and a half to the south-east of Shanghae. This place is of note, as being on the high road from the latter-named place to 南滙 *Nân-wây* and 川沙 *Ch'hàyn-so*. South of this lies the village of 楊師橋 *Yâng-sze-keaôu*, about four miles to the south-east of Shanghae. Further on, in the same direction, we come to a considerable town, or rather a succession of towns, called east and west 三林塘 *Sa-lîn.dông*, about six miles distant from the district-city. 顏 Yèn, in his statistical account of Shanghae, says, That formerly, in both the eastern and western sections of this town, there was a rich family of the name of 林 Lin, who collected their whole clan here, hence the name. The two sections of the town are a mile apart; at present, the western section is the more flourishing, while the eastern has fallen into decay.

About a mile to the north of the city is the village of 老閘 *Laòu-zat*, and a mile to the westward of this lies 新閘 *Sin-zat*, where there is a draw-bridge over the *'Ng-sûng-kong*, well-known to Europeans.

On the north side of the 吳松江 *'Ng-sûng-kong*, about six miles to the north-east of the city lies the village of 引翔港 *Yìn.sëang-kòng*; which, being near to the sea-coast, is considered a place of some importance, requiring to be well guarded. On the west of the city, distant three miles, lies the town of 法華 *Fat-hwo*, so called from a monastery of that name in the neighbourhood. The office of 吳松巡司 *'Ng-sûng-zîn-sze*, inspector of the Woô-sûng river is established here. A few miles to the south-west of this is the village of 虹橋 *Húng-keaôu*, six miles from Shanghae: and a few miles north-west of *Fat-hwo* lies the village of 北新涇 *Pok-sin-king*, on the banks of the *'Ng-sûng-kong*, six miles and a half from the district city. Proceeding further in a westerly direction, you come to 華曹 *Hwo-zaôu*, nine miles from Shanghae; and still further to the

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westward lies the town of 諸翟鎮 *Choo-tit-chin*, so called from the surnames of two of the principal families who established the place; it is, however, better known by the name of 紫堤 Tsze-te; it is twelve miles distant from Shanghae. On the north bank of the 吳松江 Woô-sûng-këang, and seven miles west-north-west of Shanghae lies the village of 杠棚橋 *Kung-zak-keaôu.*

Besides the above thirty towns and villages, there are the traces of two ancient towns which deserve mention. The one is 烏泥涇 *Woo-nê-king*, eight miles south-west of Shanghae, near the present 華涇市 *Hwo-king-shé.* This town was also called 賓賢里 *Pin-hëên-lè.* One 王逢 *Wông-fûng*, of the 元 Yuên dynasty used to reside here; when it was called 烏涇 *Woo-king.* The general statistical account of this region says, that in the latter part of the 宋 Súng dynasty, one 張百五 *Chang-pak-'ng* resided here, who was as rich as a lord. During the Yuên dynasty, 張瑄 Chang-seuen, his descendant, having become famous in consequence of his plan for transporting the imperial rice over sea to Peking, first erected a large mansion here. This continued to be occupied by his descendants, until the time of 張有錢 Chang-yèw-tsëên, when the people flocked to this more than to the surrounding towns. The 元 Yuên dynasty then established the office of inspector here, as well as a public granary, together with a custom-house, for the sea-port of 盧子 *Loo-tszè* (or Shanghae). During the 明 Ming dynasty, in the 6th year of 洪武 Hûng-woò (A. D. 1372), the custom-house was still continued, but afterwards withdrawn. In the reign of 嘉靖 Këa-tsing (A. D. 1560), the town was sacked and burnt by 倭寇 *Wo-k'hów*, Japanese robbers; and in the course of time, the site of it was occupied by cultivated fields. The only evidence of its former existence is the name of 關上 *Kway-lóng*, custom-house, still attached to a place on the south side; while on the north is yet visible the bridge of

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鶯鶯橋 *T'hing-ying-keaôu*, that formerly stood in the rear of the 張宅 *Chang-zak*, mansion of the Chang family.

The other ancient town is 梅源 *Meî-nyuên*, which was once situated on the north bank of the Woô-sûng river, a little westward of 北新涇 *Pok-sin-king*, 11 miles west-north-west of Shanghae. It is commonly called 王巷 *Wông-ane*, because one 王圻 *Wông-ke* used to cultivate plums in the vicinity.

ANTIQUITIES OF SHANGHAE.

滬瀆 *Hoo-tuh*, the Fishing stake estuary, is said to have been three miles north of the city; at which place was the dam, that kept off the encroachment of the waters from the ancient district of 海鹽 Haè-yên, (including all the space south of Shanghae, as far as the modern 南滙 *Nân-wêy*.) The statistical account of Soo-chow says, that the river 松江 Sûng-këang disembogued eastward into the sea, where there was a 靈怪者 marvellous sort of place, called the 滬海 fishing-stake sea, or the 滬瀆 fishing-stake estuary.* At this place, the 吳松江 Woô-sûng-këang and the 黃浦 Whampoa, uniting their waters and flowing easterly, after a course of 20 miles, enter the sea, where is the mouth of the Woô-sûng-këang. Shanghae is still denominated 滬邑 the city of the fishing-stakes.

滬瀆壘 *Hoo-tuk-lây*, the redoubts of the fishing estuary, also called the 蘆子城 *Loo-tszè-zîng*, the city of reeds, used to be about three miles to the north of the present city. It is not known at what time these mud forts

* A 滬 *hoo* is described in the geographical accounts, as a place where they stick rows of bamboo stakes in the sea, joined together by cords; these rows of stakes open out into two wings towards the shore; when the tide flows, these are covered, when it ebbs, they are again visible. The fish being borne along with the tide get entangled amongst the stakes, and cannot get out.

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were thrown up. According to the books of the 晉 Tsin dynasty (A. D. 300), 虞潭 Yû-tan repaired them, in order to keep off pirates. Also in the 4th year of 隆安 Lûng-gnan, of the same dynasty (A. D. 397), 袁山松 Yuén-san-sûng resisted 孫恩 Sun-gnăn at these redoubts. The geographical record says, That formerly there were two fortifications, one on the east and the other on the west, near the 蘆子渡 *Loo-tszè-doó*, reed ferry, called by the common people the 蘆子城 *Loo-tszè-zêng*, cities of the reeds; the eastern one was more than 10,000 paces broad, having four gates, all which in the 元 Yuên dynasty were swept into the Woô-sûng river, leaving only a corner of it towards the south-west. The western city was smaller, situated to the north-west of the eastern city. At present, on both sides of the river, there is nothing but a level plain, and no vestige of the ramparts remains. According to the statistical account of this prefecture, there is still the 蘆子渡 *Loo-tszè-doó*, ferry of the reeds, (about a mile below the site of the British consulate) which ferry must have formerly been near the city of the reeds.

The former bed of 范家浜 *Van-ka-pang* lies on the east side of the city, now forming that part of the 黃浦 Whampoa, which flows past the 陸家嘴 *Luk-ka-tszé*, (a point opposite the east gate.) Anciently the Whampoa to the south was separated from the Woô-sûng river on the north, with only a small canal or 浜 *pang* between them. The course of the accumulated waters was thus stopped up on the side of the Woô-sûng river; but during the reign of 永樂 Yùng-lŏ, of the 明 Ming dynasty (A. D. 1420), the canal was opened out, so as to communicate with the sea; and its waters were united with those of the Whampoa on the one side, and the Woô-sûng river on the other; from this time, its channel became much wider, and the 范家浜 *Van-ka-pang* was forgotten.

There are three ridges of land in this district, called the

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沙岡 *So-kong* and 竹岡 *Chuk-kong*, on the south side, near Sûng-këang, and the 紫岡 *Tsze-kong*, a little to the north of those. These ridges run into the sea, on the south side of the Whampoa, through the districts of 奉賢 *Fúng-yên* and 南滙 *Nân-wây*, and on the north join the Woô-sûng river, being upwards of 30 miles in length. The tradition is, that these ridges were thrown up by the waves of the sea; they are found to be full of shells to an unknown depth; the summit of these ridges is adapted for the cultivation of wheat and pulse. In the statistical account of Soochow, it is said, that near the sea, there are long ridges of land joined on to one another, which form a natural barrier, to keep out the sea, and thus preserve the people of Soochow in safety.

There is a 湧泉 *yùng zên*, bubbling fountain, called by the people, the 潑井 *fut tsìng*, gurgling well, in the temple of 靜安寺 *Zing-oan-shé*, about three miles to the west of Shanghae. There was formerly a canal there of the same name. In the old accounts it is said, that on the east and west of this spot, there were once reed-marshes, and a small water-communication between them, several roods long, but as deep as a well, in which the water used to bubble up, day and night, without intermission. Some called it, 海眼 *haè-gnàn*, the eye of the sea. People used frequently to bathe therein, for pleasure, when they found that, two or three feet below the surface, the water was rather warm. This canal afterwards became dry, but the fountain remained. In the 43d year of 乾隆 Këen-lûng (A. D. 1778), the intendant of circuit, named 盛保 Shíng-paòu, built a pavilion here, with a covering to the well, calling it the 應天湧泉 *yíng-t'hëen-yùng-zên*, the fountain that bubbled up towards heaven. The pavilion is now destroyed, but the fountain bubbles up as before.

The cities built by 闔閭 Hŏ-leu, are said to have been situated a little to the westward of Shanghae, and extended

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to both sides of the Woô-sûng river. Tradition reports, that 吳王 the king of Woô built these cities, in order to resist the attacks of the 越 Yuĕ people. In the books of Hán we read, That "in the 婁 Lôw district (Sûng-kĕang) there is a city called 南武 Nân-woò, which was built by 闔閭 Hŏ-leu, in order to oppose the people of the 越 Yuĕ country." This must be one of the cities above referred to, but we do not know exactly where it was situated.

The city of 築耶 *Chuk-yâ.* is said to have been situated in the southern portion of the district, ten miles to the east of the present city of 松江 Sûng-kĕang. It was built during the 晋 Tsín dynasty, by 袁山松 Yuén-san-sûng. One writer says, that the remains in his time were six feet high, and about 350 paces in circumference; all that is now discoverable of it is a slight elevation of the ground. There is in the vicinity, however, the temple of 袁廟 *Yên-meaóu.* It is not known what was the origin of *Chuk-yâ.*

The 瓶山 *Pingsan*, hill of pots, is situated near the town of 北橋鎮 *Pok-keaôu-chin*, 15 miles south-south-west of Shanghae. Tradition says, that 袁山松 Yuén-san-sûng, of the 晋 Tsín dynasty (A. D. 300), used to reward his soldiers here, and that the wine-pots collected together were in such quantities as to form a small hillock. Some writers ascribe the collection of pots to the king of 吳越 Woô-yuĕ, in the time of the 五代 five dynasties (A. D. 250); others ascribe it to 韓世忠 Hân-shé-chung, of the 宋 Súng dynasty (A. D. 1100); it is difficult to say which is right. The hillock, however, is still there, *about* the sixth of an acre in extent, several fathoms in height; on the side of which is a temple belonging to the Taou sect. Some people have obtained pots here, which they call soldier's pots: flowers planted therein, are said to open out their blossoms, and send forth roots in an extraordinary manner; hence people value them highly.

The 赤烏碑 T'seĭh-woo-pei tablet used to be situated in

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the ancient temple of 重元寺 Chúng-yuên-shê. In that period of the reign of 孫權 Sun-keên, the emperor of the 吳 Woô state, which was called 赤烏 Tseĭh-woo (A. D. 230), a Buddhist priest named 康僧 K'hang-săng, came first from India to Nanking, and built there a temple called 建初 Këén-ts'hoo, after which the temple of 重元 *Chúng-nyuên*, in the district of 華亭 *Hwo-tîng*, (in the neighbourhood of Shanghae) was erected; on which occasion, a tablet was engraven to record this fact. During the 宋 Súng dynasty, in the reign of 大中祥符 Tá-chúng-tsëâng-foô (A. D. 1000), the name of this temple was changed by imperial authority to 靜安 *Zing-oan*, which it now bears. During the reign of 嘉定 Kĕa-tíng (A. D. 1200), the priest 仲依 Chúng-e, fancying that the foundations of the temple were too near the Woo-sûng river, removed it to its present site, (a little south of the former place), but the tablet was not removed, until it became undermined by the water, and sunk.

The ancient 鳴鶴橋 *Mîng-ngok-keaôu*, or stork-screaming bridge, is at the present town of 北橋 *Pok-keaôu*, 15 miles south-south-west of Shanghae. Tradition says, that this is the place where 陸機 *Lŭh-ke*, used to let go his storks.

The 陳朝槍 elms of the Chîn dynasty, used to be at the ancient temple of 重元 *Chung-nyuên*; where were two trees of this kind, planted during the 陳 Chîn dynasty, in the reign of 禎明 Ching-mîng (A. D. 580). During the 宋 Súng dynasty (A. D. 1,100), a drawing of these trees was sent up to court, when the emperor sent an officer to remove them to the capital! As the people were about to break down the gate of the temple, in order to execute the order, it is said, that one evening, the left part of the tree was struck by lightning, whereupon they desisted. Since the removal of the temple the trees have been destroyed.

The 義虎講臺 platform of righteous terror, used to be at the temple of 明心寺 *Mîng-sin-shé*, at the town of 北橋鎮 *Pok-keaôu-chin*. During the 宋 Súng dynasty

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(A. D. 1066) a priest named 希最 *He-tsúy* used to explain the classics here. The other priests and his disciples were very much afraid of him, hence the above designation of his platform.

The galleries of 雲漢昭回 *Yûn-hoán-chaóu-hwûy*, used to be at the 蘆子浦 *Loó-tszè-poo*, or basin of reeds. They were built by 錢良臣 *Tsëên-lëâng-zeng*, in the 宋 Súng dynasty (A. D. 1167), for the purpose of preserving an imperial inscription. A tablet was also engraved to record the circumstance; at present, the galleries are destroyed, but the tablet is preserved at the temple of 靜安寺 *Zêng-oan-shé*.

The 講經臺 platform for explaining the sacred books used to be at the temple of 靜安寺 *Zêng-oan-shé*; this was erected during the 宋 Súng dynasty (A. D. 1220), by the priest 仲依 *Zúng-e*, for the purpose of explaining the sacred books thereon, and collecting disciples around him.

The 丹鳳樓 gallery of the red phœnix, used to be at the ancient temple of 順濟 *Zún-tsê*. During the 宋 Súng dynasty (A. D. 1267), the superintendant of customs 陳珩 Chîn-hang wrote an inscription on a tablet for this gallery. At the end of the 元 Yuên dynasty (A. D. 1360), this tablet suddenly fell down, and the next morning the gallery fell into ruins. The people said, that there must be some spirit guarding the tablet, (so that it fell down and was removed before the gallery was prostrated.) During the following dynasty one 陸 Lŭh took care of tablet, and one 秦 *Tsin* constructed the 萬軍臺 Wán-keun-taê gallery, on the top of which he placed the tablet. In the early part of the present dynasty, one 曹 Tsaôu repaired the gallery, which was afterwards repeatedly decorated. It is still in existence, and may be visited by foreigners every day, being the first temple you meet with on the walls of the city of Shanghae, after leaving the little east gate and going on towards the north gate.

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There is also a 古碑 *Koo-paé*, ancient tablet at the 集賢里 *Tseĭh-hëên-lè* village of assembled worthies. During the 宋 Súng dynasty, when 張百五 *Chang-pak-'ng* dwelt at 烏泥涇 *Woo-nê-king*, an old farmer found a tablet, with the "village of assembled worthies" written on it, but it was not known to what period it belonged; the Chang family, however, called the *Woo-nê-king* by this name.

The 羅漢 Lô-hán fir, used to be on the premises of the 金 Kin family at the south-east side of the city; tradition says that this was planted in the 宋 Súng dynasty (A. D. 1200), to grace the sepulchre of the 吳 Woô family; it was several fathoms in circumference; the body of it was hollow, and it had bamboos growing out of it; it was, however, very umbrageous and luxuriant, so that observers have made it the theme of their ditties.

The ancient 井 Tsing, or well of 張公 Chang-kung, is in front of the 大成殿 Tá-chîng-tëén, on the left hand side of the Temple of Confucius in Shanghae. It is not known to what period this Chang belonged, but the water of the well is pleasant and cool, and in the greatest drought never becomes dry.

The 鰕子潭 Hëa-tszè-tan, shrimp-pool, used to be, during the 宋 Súng dynasty, at the 靜安寺 *Zing-oan-shé*, where a priest named 智儼 Ché-yèn is said to have swallowed a peck of shrimps; the fisherman demanded payment for them, and could not obtain it, when the priest ejected the whole from his mouth, in order to repay the man. As the story goes they were all alive, but they had no antennæ, and the natives say, that the waters of that place still yield shrimps without antennæ.

The 文翬洲 Wăn-hwuy-chow, islet of elegant wild fowl, was in the middle of the 黃浦 Whampoa. Towards the close of the 元 Yuên dynasty, this islet was formed, several fathoms in length, and afterwards it enlarged to the extent of several acres; at that time one 王逢 Wông-fûng

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used to take with him the scholars of the 里叟 Lè-sòw school, and land upon this islet, when seeing the wild fowl gather around them they give it the above name. At present, it is connected with the shores of the Whampoa, and has been turned into cultivated fields.

The 緑雲洞 Lŭh-yûn-túng, cave of green clouds, is in the temple of 靜安 *Zing-oan.* During the 元 Yuên dynasty, a priest named 壽寧 Show-nîng, planted a circle of dryandria, cypresses, elms, and bamboos, and built a shed in the centre; where the drippings from the green foliage falling on the sleeves of the visitor, moved the priest to express his feelings in a plaintive ditty, which is still preserved.

The 石 shĭh, stone of the 露香池 Loó-hëang-chê, pool of fragrant dews. One 顧 Koó, on digging a pool, found a stone, on which was engraven, in the seal character, the above title, which he assumed as the designation of his garden; the garden is, however, now destroyed, and the stone is not to be found.

The 梅花源 *Meî-hwo-yuên*, plum-blossom fountain, is situated in the 30th hundred, to the west of Shanghae, near 野鶏墩 *Yà-ke-tun*, where there used to be a small town. In the 明 Ming dynasty, one 王圻 Wâng-ke, planted several thousand plum-trees there, and led a channel of water all round the premises: when the trees were in blossom, the fragrance was widely diffused, and ramblers used to come thither in ornamented boats, with pipe and lute, to amuse themselves.

The 玉玲瓏 *Nyuk-ling-lûng*, pearly grotto, is situated in the 豫園 *Yû-yuên*, tea-gardens of Shanghae, surrounded by pools and fantastic rocks; it is thirty or forty feet high; the stranger's guide to Shanghae says, there used to be the words 飛駿 *fei tsun*, flying steed, engraven on the summit; now the words 玉華 *nyuk hwo*, pearly flowers, are still to be seen there. One 潘 Pwan, in his account of this grotto, written during the 明 Ming dynasty, says, that

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it was constructed in the reign of 宣和 E-hô (A. D. 1120); there are perforated rocks on either side, and in the centre a pavilion, which is called 玉華堂 *Nyuk-hwo-dông*, the hall of pearly flowers. Near this spot are five stones standing up erect, which are rather curious; these are called the 五老峯 *'Ng-laòu-fung*, peaks of the five ancients.

The 觀星臺 Kwan-sing-taê, star-observing terrace, was erected by strangers from the west, (Matthew Ricci, &c.) who arrived during the 明 Mîng dynasty. It used to be in the 敬業 King-nëë College; it was only about twenty or thirty feet high, built up of large stones, which were disposed in a very grostesque and curious manner: the ascent to it was by means of winding steps, rather wide apart; in the front were some steps of a red kind of stone, upon which were depicted the ecliptic and equinoctial lines, with the parellels of latitude and meridians of longitude. The terrace was repaired during the reign of 乾隆 Këen-lûng; the establishment is now discontinued, but the stone steps are still there, to shew where it was once situated.*

The 天移井 T'hëen ê tsìng, self-moved well, is on the left side of the door of the Taouist temple at 瓶山 Ping-san, the hill of the pots. During the reign of 萬歷 Wán-leĭh (A. D. 1583), in a storm which occurred one night in autumn, the old foundation of this well was suddenly removed five or six feet nearer the river, while the stones which surrounded the well remained unbroken. The water, however, became much sweeter, and a native of the place erected a pavilion over it, which is now destroyed, but the well is there.

The 遇仙亭 Yú-sëen-ting, fairy-meeting pavilion, is also at 瓶山 Ping-san. At the commencement of the present dynasty, the grandfather of one 宋 Súng met with a

* This must have been when the native author compiled the present work; at this time no traces of the terrace remain, and the whole is turned into a government office, with 敬業書院 Kíng-nëë-shoo yuén written over the door.

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priest of Taou, who gave him something to eat, which he immediately ejected, and from that time is said never to have experienced again the sensation of hunger, though he lived to upwards of a hundred years. A pavilion was erected to perpetuate the memory of this interview, which is now destroyed.

風俗 MANNERS AND CUSTOMS.

張之象 Chang-che-sëäng says, Shanghae being a secluded place, at one corner of the sea-coast, the manners of the inhabitants are rude and simple. The people generally depend on ploughing and weaving for a subsistence. Most of those who live on the sea-shore engage in fishing and the manufacture of salt; the labourers do not go beyond their native district for employment, nor do the merchants travel farther than Chĕ-këang, Shan-tung, Hoô-pĭh, or Hoô-nân. About the time of the emperors 成化 Chîng-hwá (A. D. 1480), and 宏治 Hûng-chê (A. D. 1500), the district was replenished with musicians and poets, while talented and experienced persons were collected in crowds, and the region was famous for its eminent men, who were perpetually obtaining office in different parts of the empire; so that it became one of the most celebrated spots south of the capital. After the time of 嘉靖 Këa-tsing (A. D. 1560), the barbarians from the islands (the Japanese) invaded the inner land, and distressed the villages; on which account the public manners underwent a change; the townspeople became light and vain; fellows that had not a bushel of corn at home, would wear elegant clothes and beautiful shoes abroad. The cruel and crafty vagabonds used to exhibit their cunning, by charging people with sacrilegiously robbing the tombs, or deliberately murdering their relations, so that men's lives were in jeopardy, or their characters were irretrievably ruined. Inferior families contended for superiority in extravagance and luxury; keeping retainers

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by the hundred, with horses and sedans in abundance, while they insulted the gentry of the place. This was the state of things in the reign of 萬歷 Wán-leïh (A. D. 1600). 顧清 Koó-tsing, in his account of the region, says, that the people were fond of emulation and strife, until they gave way to boasting; which charge is perhaps true. When, however, this district was brought under the present dynasty, being thoroughly imbued with the deep benevolence, and benefiting by the protecting influence of the new rulers, the manners of the inhabitants sensibly improved. The historian 李 Lè, in his account of the district says, The scholars pursue their accustomed studies, and the agriculturists plough their former fields; the gentry either avail themselves of the advancement to which they have attained, or enjoy themselves in a pleasant retirement: but the lower classes, will not relinquish their old propensity to litigation; for several years past the superior officers have endeavoured to repress their deceitful practices, but though severe at first, they have soon come to sit down at their ease. The district magistrate 史彩 Szè-tsaè used personally to enquire into the merits of each case, and put down combination, by which means this habit of the people was in some measure corrected. Whenever merchants and traders had to transport goods, the practice was to hire labourers; these have been in the habit of putting forward one strong and violent fellow to be a 脚頭 head-cooly, who would aid the rest in making oppressive demands. If any manifested the slightest disinclination to comply, then fighting would ensue. The beggars even had a head-man, who used to depend upon the number of the same class in the village; one bold fellow, calling himself the general subjugator, collected around him adherents, who carried weapons about the streets and acted very disorderly. Villainous fellows connected themselves with these boasters, who set up gambling-tables and cheated people of their money; even the

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soldiers in the barracks perverted the laws, and formed cabals for the sake of gain: in this way robbers increased, and the people were distressed. In the 21st year of 康熙 Kang-he (A. D. 1683), the magistrate of the district petitioned the high officers that a tablet might be engraved, strictly prohibiting such lawless practices, abolishing the office of head-cooly, and allowing people to hire whom they would; paying bearers at the rate of ten cash for every le (about a penny a mile), and giving over the beggars, brawlers, and gamblers into the hands of the constables; while a strict surveillance was kept over every family; after which there was a little tranquillity. Still poor families were reduced to such straits, that they could not bring up their children; and when their parents died, listening to the stories of the geomancers, they kept the bodies for several years without interment. When they did proceed to bury them, however, the cunning villagers would get up tales about the unfavourableness of certain sites, and assemble in crowds to prevent the funeral, or to demand money from the relatives. This practice commonly went under the name of hindering funerals; thus several years sometimes passed by without the old bones being decently interred. The magistrate Sze, however, exerted himself to put a stop to these evils. From the days of 雍正 Yung-chíng and 乾隆 Këen-lûng, the scholars and gentry of the district, being desirous of improving the morals of the place, and promoting learning, have been more particularly zealous in the practice of virtue, for several successive generations, without weariness; thus peacefulness, harmony, friendship, and compassion prevailed, and strangers were constantly arriving from every quarter, attracted by the report, that this district, compared with the surrounding cities, more nearly resembled the simple manners of the ancients. But the careless and slothful literati, being still fond of slander, cabals and litigations, would sometimes remark upon the supposed failings of the

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officers; and thus it happened that the ceremonies observed on joyful or mournful occasions, were in many instances accommodated to the vulgar custom. In performing the ceremony of crowning young men, when they came of age, they neglected the ancient practice of using three different kinds of caps; in funerals also, they followed the Buddhists and Taouists; in sacrificing to distant ancestors, they were economical, and in burying or marrying nearer relatives, they were profuse in their expenditure; some scholars would occssionally adopt the ancient ceremonies, and the villagers would aim to imitate them, but the reformation was far from being complete.

In the Shanghae district, the husbandmen are very diligent, and plant more cotton than rice. In the autumn and winter, they cultivate wheat and vegetables, the harvest of which they reap in the spring of the following year. The poor and aged people then grind the wheat for food, and the wheat of these eastern districts has become famous in other cities. The farmers of this region are in the habit of consulting prognostics in every matter, which are not often verified. In the autumn they dread too much heat, and say in their proverbs, "when the autumn is bad, the bushel will feel it." Still they are fond of thunder; for as their proverb says, "Thunder breaks the violence of the autumn and prevents overflowing tides." For when the cotton is just in blossom, should the tides rise high, impelled by the winds, and accompained by rains, the cotton will all become rotten. Hence the proverb above referred to.

Of fishermen, there are thousands employed every day. Those who pursue their occupation at sea, employ fishing-boats and rafts; those who ply their trade in the rivers and canals use various kinds of nets; one mode of catching fish is to construct a fence of plaited bamboo across a river, which is called a 斷 wear. That part of it which is under water is called a 橫簾 cross screen. Sometimes they fix

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baits on to several hundred hooks, all drawn in by one string, which is called 張鈎 spreading the angles, and is a very ingenious contrivance. However the fishermen sometimes turn thieves: their nets are fixed at the distance of every hundred yards, and when small boats get amongst them at night, by mistake, they are entrapped and capsized.

The practice of spinning and weaving is not confined to the villages; even in the cities and towns it is pursued. The village dames early in the morning, may be seen bringing in their yarn to market, to exchange it for cotton; after which they return, and the next morning bring with them the yarn which they have spun therefrom. This is with them a constant practice. They can weave a piece of cloth in a day, and some are able to finish two. When only two fingers are engaged in holding the threads, the machine they work with, is called a hand-wheel: but in this dictrict they work off three thrums with one hand, turning the wheel with the foot, calling it then a foot-wheel.

Though the people are laborious and diligent, yet when they have paid the public taxes and the interest on their capital, before the year is expired, they find their pockets empty; for food and clothing, therefore, their main dependance is on weaving; hence females feel themselves obliged to keep at home, and maintain purity and decency of behaviour. Should they have any leisure from fetching water and pounding rice, they either carry food to their husbands in the fields, or help them to weed the ground, and reap the harvest, or they will even work the water-wheels to irrigate the land, and take their full share in the labours of the men.

The most celebrated place for embroidery is the 露香園 Loó-hëang-yuên, where madam 顧 Koó has perpetuated her art. The mode adopted is to split the threads into very fine filaments, and employ needles like hairs, with which they depict figures and scenes, as if they had been

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drawn with a pencil. Thus laboriously are the women occupied, that even on the fine days which occur in spring and autumn, they do not go about in ornamented boats, with pipe and drum, neither do they mount the hills to ramble among the temples, and such like voluptuous practices.

There pass the custom-house of Shanghae, in order to pursue their commercial speculations, vessels from Fokien, Canton, Chĕ-këang, Shan-tung, and Tartary, and sometimes ships from foreign parts. Since the stoppage of the 劉河 Lêw-hô, which led up to 太倉州 T'hae-tsang-chow, vessels have entered the mouth of the 吳淞 Woô-sûng river, and have anchored on the east of the city of Shanghae. Here may be seen numerous craft, moored side by side, with their forest-like masts, proving it to be a great emporium. The circulating medium is foreign money, and the profits realized are double and treble the capital invested, so that in a very short time fortunes may be made. But good and bad are mixed together, and the houses are built in such close contiguity, that if care be not taken to guard against fire, ruinous losses are freqnently experienced, leading to robbery and plunder. Natives of the place live mixed up together with strangers in the streets, and when religious ceremonies are performed, quarrels sometimes ensue. Like the tides then at Shanghae, which ebb and flow twice in the twenty-four hours, fortunes ebb and flow in the same manner. With regard to other matters, we may observe, that there is no regularity in apparel and expenditure, and great extravagance in pleasurable pursuits; in the repressing of which, should you be remiss in the slightest degree, poverty will be at your door. The wasting of men's energies and the dissipation of their minds, springs commonly from this source.

Generally speaking, the scholars of the district are polished, but rather superficial, and the husbandmen are sincere,

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but approaching to vulgarity. The common people are poor, and the merchants wealthy ; sometimes, however, they have a deficiency at home, and display abundance abroad. The citizens aim to imitate the manners of the inhabitants of Soo-chow and Yang-chow, but it ill becomes the insignificance of their district ; an elegant appearance is presented to the gaze of the multitude, but they have not the means wherewith to maintain it long: for, in order to perpetuate the grandeur to distant generations, the source from which it sprang should be of an ancient date.

Many of the characteristics of the manners of the district are detailed in former accounts ; and we have selected some of those which appear to be well-grounded, and arranged them in the present section, that those who are fond of such things may bestow a glance upon them. The things which are observed at particular seasons of the year, and the natural advantages of the place, being the same with those of other cities, we do not allude to them.

One 王冕 Wâng-mëèn, of the 明 Mîng dynasty, in describing the women of 江南 Këang-nân, has left on record the following irregular poem:

The women of Këang-nan, how wretched they are !
With tattered garments reaching only to their knees,
Having bare feet, dishevelled hair, and pale countenances ;
By day they follow their husbands to labour in the fields,
By night they spin the flax, without retiring to rest.
They spin the flax to get cloth, for the payment of taxes,
And they till the fields to get rice, for the public store.
Ere the taxes are all paid, anxiety siezes their breasts,
For they hear the private creditor dunning at the door.
The usurer makes his demand, and brings out former bills ;
Which ten years' income would never suffice to pay.
The eldest son, only five, has but just left the arms,
While the little girl of three is yet unable to walk.
The village chief calls the names, and issues the summons,

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But the last instalment of the taxes has gone into the mouths of her babes.
Her husband's parents are old, sick, and grey-headed,
Pinched with cold and hunger, they crouch under the shed;
At the year's end, she has nothing wherewith to shew her grateful feelings, [pearls.
And can only present them with cold tears, like flowing
The women of other provinces have beautiful countenances,
Can sweep the sounding lyre, and sing a cheerful air;
Pearls and feathers adorn their heads, and gold their arms;
Every day their faces are fresh, and they are fed to the full;
Noblemen and gentlemen of quality contend for their favor,
And one smile is repaid by a hundred strings of cash.
Returning home, they recline on their embroidered cushions,
And little think of the women of Këang-nan,
With only a single covering.

方言 THE DIALECT OF SHANGHAE.

The local dialect resembles that of Soo-chow, only a little more harsh. 郭 Kwŏ, in his statistics of the prefecture, has given a general account of this patois, but we need not recapitulate those points in which it resembles that of other districts. We will merely observe, that those sounds which end in *ăng* or *ung*, such as 羹 kăng, and 争 tsăng, as if rhyming with *bung*, are here pronounced kang and tsang, to rhyme with *fang*. Words ending in *wei*, change to *wa*; thus 槐 kwei, is pronounced as if ending in *wa*, like 華 hwa. Words ending in *a* beome *o*; thus the word 大 tá, great, is sounded like 惰 tó. We will merely add a few of the more common phrases, peculiar to this place, which readily occur: such as 電 *tëën*, lightning, which they call 霍閃 *hŏ hëën*; 蝃蝀 *tae tung*, the rainbow, which they denominate 鬨 *hów*; 簷冰 *tan ping*, icicle, which with them is 澤 *tŏ*; a navigable canal they call 浜 *pang*; a child 囝 *noàn*; a concubine, 小 *seaòu*; pleasure-taking is 宇相 *put sëang*;

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a mother is 奶 *nà* ; to divide anything, such as an orange, is 扒 *pat* ; secret, is 叭 *poan* ; a dike in a field is called 田頭 *dëèn dôw* ; incorrect, is 差路 *tso loó* ; to bring forth a child is 養 *yàng* ; young persons have 阿 *a* prefixed to their names : the first personal pronoun is 我儂 *gnoò nung;* the third is 渠儂 *ké nung* ; a girl is called 孥 *noo* ; many, is expressed by 多殺 *to hò;* 看 *k'hoan*, is a euphonic particle : what, is 些 *sa* ; too much, is 忒煞 *t'hut sat* ; that, is 箇般 *koo pan* ; this, 這箇 *chày kó*, contracted to 作箇 *tsok kó* ; how is, 能亨 *nang hang* ; yes, is 夏 *hëá* ; the past tense is expressed by 哉 *chay* ; things in confusion are said to be 磊埻 *ley hang* ; to wash clothes is called 汰 *t'ha* ; to drip, as water, is called 滴 *té* ; and to sink to the bottom, is 灘 *toan* ; to float on the surface, is 氽 *tun* ; to look, is called 瞉 *so* ; milk, is 乃 *nà* ; 鬼 *kwèi*. a devil, is pronounced like 舉 *keù* ; 歸 *kwei*, to return, as 居 *keu* ; 跪 *kweí*, to kneel, as 巨 *keú* ; 緯 *wei*, the warp, as 喻 *yu* ; 虧 *k'héu*, injury, as 去 *k'hé* ; 逵 *kwei*, a street, as 衢 *keu;* 椅 *è*, a chair, is pronounced *yù* ; 毀 *hwùy*, to injure, as 許 *heù* ; all of which sounds approach each other, and are easily mistaken one for the other. Besides these there are a variety of vulgar and irregular expressions, which cannot all be recorded. The village schoolmasters easily confound the four tones, and the towns-folks are still more apt to fall into vulgarities. For instance they make no distinction between the sounds 冬 *tung* and 東 *tung;* while they confound the finals of 江 *këang* and 陽 *yang* : again 真 *chin* and 浸 *tsin*, are made to resemble each other. But in these matters the people of Shanghae are not singular.

物產 NATURAL PRODUCTIONS.

Speaking of the various kinds of grain, we may observe that the rice of this district, comes earlier to maturity than elsewhere ; thus they have one kind that ripens in 60 days, being planted in the third month (April), and becoming ripe

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in the fifth (June); another sort comes to perfection in 100 days, from April to July. The natives give to the different kinds of rice a variety of names, which it would be tedious to specify; they also distinguish between the common and the glutinous rice, of which latter genus there are several species. Wheat is distinguished into 大麥 barley, 小麥 wheat, and 蕎麥 buck-wheat; the different kinds of millet have various appellations; and pulse is divided into the large and small, with the green, white, black, yellow and red varieties: they have also a sort of spotted bean, with the broad and long beans, and a kind resembling the green peas of European gardens.

COTTON.

The city of Shanghae is celebrated for its 木棉 cotton. The profit arising from its cultivation exceeds that of wheat and rice, and more attention is given to it in this than in the other districts of 松江 Sûng-këang prefecture. We shall here make some inquiry into its origin, and collect what has been said about the methods and implements used in its cultivation. The cloth manufactured from the cotton is plentiful in our market, and traders are familiar with its different kinds and qualities.

ANCIENT ALLUSIONS TO THE COTTON PLANT.

According to the history of the southern (or six) dynasties of China (A. D. 600), the 高昌 Kaou-ch'hang region* produced a plant, the fruit of which was like the cocoon of a silk-worm, containing a fibrous material like fine flax, called 白疊子 *pïh-tëĕ-tszè*, the white conglomerated ball. The people of the place used to weave this

* One of the villages into which the Shanghae district was formerly divided, was called 高昌 Kaou-ch'hang. There is still a temple on the south of the city called 高昌廟 Kaou-ch'hang-meaóu.

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into cloth, which was very soft, white, and met with ready sale in the market.

In the history of 南越 Nân-yuĕ (Kwang-se), the district of 桂州 Kwei-chow (the modern 桂林 Kwei-lîn, Lat. 25. 13. N. Long. 6.15. west of Peking), is said to have produced a shrub, yielding a fruit, that contained in it something like the down of a goose; the seeds were like beads, which being separated from the fibrous particles, these latter could be spun into threads, and died of various colours, for the purpose of weaving cloth.

In the 本草綱目 Pùn-tsaòu-kang-mŭh, General work on Botany, 李時珍 Lè-shê-chin says, There are two species of cotton, called the 木 arboraceous, and the 草 herbaceous cotton. In 交州 Keaou-chow, of 廣西 Kwàng-se (the modern 梧州 Woo-chow, Lat. 23. 29. N. Long. 5. 37. west of Peking), the plant grows to a large size, being the same with what is noticed by 林邑國 Lìn-yĭh-kwŏ, in the history of the southern dynasties, and in the accounts of 吳 Woo (Soo-chow). It is cultivated on the south of 江 the Yâng-tszè-këang, and north of the river 淮 Hwaê. They sow the seeds in the 4th month (May): the stem of the plant is very weak, and it grows to the height of four or five feet; the leaves are divided generally into three lobes. On the approach of autumn, the plant puts forth a flower, which is of a yellow colour, like the chrysanthemum, but smaller; some are of a red or purple colour. The fruit is about the size of a small peach, including a white fibrous material, in the midst of which are a number of seeds, about the size of berries. In one species, the fibrous material is of a nankeen colour. The crop is gathered in the eighth moon (September), and is denominated 棉花 cotton. This is the herbaceous cotton. It came originally from 南越 Kwang-se, and towards the close of the 宋 Súng dynasty (A D. 1200), was introduced into 江南 Këang-nân. 裴淵 Fei-yuen, in his account of 廣東 Kwàng-tung,

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says, that 蠻夷 foreigners do not cultivate silk, but employ cotton for weaving. 范敏政 Fan-mǐn-chíng says, that the 林邑 Lin-yih and other countries produce the 吉貝布 cotton cloth, made of a fibrous material from trees. 方勺 Fang-chŏ also says, that the barbarians of the southern ocean, weave this fibrous substance into cloth, upon which are depicted very small characters, and flowers, executed with great skill, called 吉貝布 cotton cloth, which is the same with what the ancients denominated 疊布 white ball cloth. 丘濬 K'hew-júy says, that in the 漢 Hán and 唐 Tâng dynasties (from the first to the eighth centuries), although the cotton was brought in as tribute, the Chinese were not possessed of the seed; so that it was not manufactured by the people, nor became an exciseable article; but towards the close of the 宋 Súng and the beginning of the 元 Yuên dynasties (A. D. 1281), the seeds were obtained, so that Leaou-tung, Shen-se, Fokien, and Canton, reaped some advantage from it; for the junks from Canton and Fokien used to trade towards Leaou-tung; while Shen-se bordering on the west, the people of that province became acquainted with the article.

The historians of the 元 Yuên dynasty tell us, that in the 26th year of 至元 Ché-yuên (A. D. 1364), an officer was appointed to encourage the cotton cultivation in the provinces of Chĕ-këang, Këang-nan, Këang-se, Hoô-kwàng, and Fokien.

褚華 Choo-hwa, in his account of the cotton culture, says, that the cotton plant was introduced into Shanghae from the islands, and was first planted at 烏泥涇 Woô-nê-king, about ten miles to the westward of the city: but now the whole district is covered with it. There are two kinds; the white and the yellow, that which is cultivated near the sea-shore, and brought into the city for sale, is called 沙花 sand cotton; and that which is grown nearer the city, is called 杜花 earth cotton; the natives, however,

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call it all 花 *hwo*, cotton, and do not prefix the term 棉 měên, as is usual in other places. The Chĕ-këang cotton from 餘姚 Yû-yaou district is less profitable, yielding only seven pounds in the twenty, when divested of the seeds; the cotton of Soo-chow may generally be reckoned at the same rate; there are a few kinds, however, a little different; one called the 黃蒂 yellow stalk variety, which yields proportionably more of the fibrous material; one is called the 青核 green seed variety, the seeds of which are smaller, and the fibrous material more abundant than other kinds; one is called the 黑核 black seed variety, the seeds of which are small, and of a jet black colour, this also is abundant in fibrous material; another is called the 寬大衣 roomy garment variety, the seeds of which are white, and the stalks light, producing also much of the fibrous material; these four yielding nine parts out of twenty, when freed from the seed. The yellow stalk variety, has a hard tough fibre, the rest are all of a fine and soft quality, good for spinning and weaving. There is another kind, called the 紫花 nankeen, or yellow cotton, which is light and fine, but the seeds are large, while the fibrous material is less in quantity, yielding only four parts out of twenty, when freed from the seed.

The time of planting is before the feast of the tombs, (April 6th), when the seeds should be mixed with damp ashes, and raked lightly over the ground; cover the whole over with earth, and in the 3d or 4th moons (April and May), the young shoots will spring up. The root of the cotton is single and straight; the leaves form points and angles. In the middle of summer, the stalks gradually become reddish and black, when small flowers are given out, of the colour of the chrysanthemum, with a streak of red in the middle of the yellow. When the fruit is produced, each one is divided into three or four compartments. The fruit when unripe is called the 花盤 cotton ball; and when mature

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it is denominated the 花鈴子 cotton bell. When the fruit is not ripened throughout, and it becomes conglomerated like a mass of damp fibres, it is called 僵蠶 an inverted sack. The first crop of cotton is called 早花 early cotton, and the last 晚花 late cotton. When the cotton is injured by frost, and appears coarse, it is called 霜黃花 frost-bitten cotton.

Whenever it is intended to plant rice on the following year, wheat may be sown at the close of this; but if a crop of cotton be in contemplation, wheat must not be sown. The proverb says, Let the fields lie fallow awhile; with the view of giving some rest to the ground: which is what the ancients alluded to, when they advocated a change of crops. If, however, the population be dense, and the ground too narrow for them, so that no resource is left, you may sow barley, and such like, strengthening the ground at the same time by manure, but you must by no means sow wheat.

On high grounds which are adapted both for cotton and rice, you may plant cotton during two summers, and rice every third summer; by which means the roots of the grass will be killed, and the energies of the soil be improved, while insects will not multiply; at the very utmost, you must not plant cotton for more than three successive years, for if you do, the insects will abound. If after three years you have no opportunity of planting rice, it would be better, after the cotton is gathered in, to make a bank all round the field, and lay it under water during the winter. In the following spring, when the ice is dissolved, let out the water, until the field becomes dry, when you can plough and harrow it according to the usual mode, and plant your cotton, in which case you will find your field free from insects.

Cotton-fields should, however, be ploughed at the end of autumn; after the rice is gathered in, let the earth be turned up by the hoe, and not harrowed, but the soil left in large clods, standing on end, so that they may be frozen as they

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lie; and the next year, when the frost breaks up, and the clods are well moistened, about the month of February, turn them over with the hoe or the plough, and the following month turn them over again; at which time also, it will be necessary to harrow the ground in order to make it fine.

After the feast of the tombs (April 6th), form the ground into furrows, which must be broad, with deep channels between them. After the rains, hoe the ground again, three or four times, by which means the clods will become fine, and the weeds be extirpated. The object of this frequent hoeing is, first to turn up the sods, and secondly to clear away the weeds, so that the cotton may easily bud. All cotton-fields, previously to the seeds being sown, must be manured, either with compost, or ashes, or bean-cake, or fresh earth, in proportion to the fertility or unproductiveness of the soil. The bean-cake must be broken up, and not be put in large fragments upon the ground. After this again settle the furrows, and divide them equally. The inhabitants of this district, who plant more extensively, do not use more than sixty cakes to an acre; nor more than ten hundredweight of compost to the above amount of ground, lest the soil should become too rich, and the plants shoot up high, without yielding any fruit; or if they do yield fruit, lest it should produce worms.

There is also a 草壅法 method of manuring by means of grasses; in the end of autumn sow your fields with clover, the leaves of which you may cut down in order to enrich the rice-land, while the roots may be left in the ground for the benefit of the cotton. Should the grasses not be abundant, you may take barley or beans, and turn them over in the ground, when the result will be better than if you had manured with other substances. When the ground sends forth its vapours, cold predominates; when manure is abundantly employed, heat prevails; this is according to the

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nature of things; but fresh earth is adapted for correcting the cold of the ground, and also for qualifying the heat arising from manure, by which means the fruit will be abundant, and no worms will be engendered. The proverb says, 生泥好棉 fresh earth is good for the cotton; but you must put down your manure before you add the fresh mould, and again spread more manure upon the fresh earth. The mere addition of new mould has no effect. According to the 餘姚法 plan pursued at Yû-yaou, after the bean-cake is spread over the field, add some fresh mould, which will not only correct the heat but reduce the number of worms. Those who plant cotton ought not to be ignorant of this.

There are two 種棉之法 modes of planting cotton; the one is to scatter the seeds over the beds with the hand, and having covered them up with earth, to pass a wooden roller over the whole, this is called 漫種 *spreading the seed.* Another is to take a wooden pestle, and making holes in the ground, insert a certain quantity of seeds therein, treading them in with your foot, this is called 穴種 *holeing the seed.* The people in Shanghae most frequently spread the seed, but some hole it. We have not heard which method is the most productive, but all the farmers strenuously assert that the closer they plant the cotton, the smaller is the crop. Is this because of the difference of soil, which is more suitable in one place than another, or is it that people follow the mode to which they have been accustomed, and from which they will not easily swerve? We add here a rule or precept, contained in the following stanza:

Select your seed carefully;
See that it be sown early;
Let the roots be deep, and the stalks short;
The plants wide apart and the manure abundant.

玄扈 Heuen-hoo says, that there are four evils arising from a close planting of the cotton: 1st, the plant will grow tall, without flowering; and the flowers will open

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without forming the fruit. 2dly, When the flowers have opened and the fruit is formed, they will get steamed after the rains, and suddenly fall off. 3dly, The roots will be shallow and near the surface, so that the plant will not be able to bear up against the wind and drought. 4th, When the fruit is formed the insects will secretly get into it. There are four things also which prevent the cotton from coming to perfection. 1st, 秕 The imperfection of the seed; 2dly, 窄 the closeness of the planting; 3dly, 瘠 the thinness of the soil; and 4thly, 蕪 the overgrowing of weeds. The first is owing to the hollowness of the seed; the second to the young plant not being sufficiently isolated; the third to the deficiency of manure; and the fourth to the infrequency of hoeing. Cotton plants generally rejoice in drought, but Shanghae is near the sea, and frequently visited by inundations arising from high tides. If the cotton be planted ten or a dozen days earlier than usual, then before the eighth month (September), when these tides prevail, some of the cotton pods near the root will have already come to perfection, and will be already gathered in. Still too early a planting is not recommended, for fear of the frosts of spring, which would cause many of the young shoots to die. We would suggest a method that might be adopted with advantage: which is, in the winter of the past or the spring of the present year, after the first ploughing, to sow several pecks of barley on each acre of ground, and when the season for planting cotton arrives, let the seeds be sown among the young shoots of wheat, so as to be covered by them; the roots of the wheat being at the top, the cotton will be protected thereby, and will not be injured by the cold. By adopting this method, you may have your cotton crop in advance of others, ten or fifteen days.

Should an inundation occur after the cotton is planted, and continue but a week before the waters abate, the crop may still be saved: but if it continue for eight or nine

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days, it will be necessary then to sow the seed afresh. Sometimes when droughts prevail, people water the fields by the hand, and then again rain falls which injures the young plants; so that it is necessary to adjust the labour to the state of the weather, in order to succeed. The cotton plant is naturally averse to sudden rain or oppressive heat. If after the heavy rains have ceased, you get a succession of bright sun-shiny days, the roots of the cotton will become rotten, and the flowers fall off. When the plant first springs forth, should the rains prevail, and the weeds grow up faster than the cotton, the farmers call this 草裹花 weed-bound cotton. If at the time when the young shoots show themselves, rain falls and the grass becomes exuberant, so that you can scarcely distinguish one from the other, and it becomes necessary carefully to hoe the weeds away, this process is called 脫花 freeing the cotton. Among the poor, all the individuals of each family unite their energies in the operation; thus able-bodied men and robust females may be seen together in the road; and even young girls trot away with their little feet, while the men make ready the food for them, The heat being at this time oppressive, their clothes are saturated with perspiration, and every one is burthened with excessive labour.

Generally speaking the cotton should be hoed seven times, or more: and just before midsummer, the more frequently it is hoed the better. The proverb says, "In hoeing the cotton, you must take advantage of the plum season: for every time that the hoe enters the ground the plants will grow three inches." When the cotton is 漫種 sown with a broad cast, the sowing is easy, but the hoeing is difficult; when it is 穴種 sown in holes, the reverse of this is the case. When the broad-cast method is adopted, the seeds are sown thick; and at the time of hoeing, the best of the plants are reserved, while the rest are cleared away, to make them more sparse. When the plan of sowing in holes is

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adopted, about four or five seeds are put into each hole; and at the time of hoeing, the best are selected, and the rest rejected, leaving no more than two plants. When these two are about five or six inches high, separate them by inserting a clod of earth between the two, so that the stems and roots be divided one opposite to the other. As to selecting and dividing the plants, an old husbandman remarks: "When at the third time of hoeing you clear away those plants which have large leaves, the seeds will be large, and the fibrous portion less in quantity. If after the third hoeing you clear away those plants which have small leaves, the seeds will be hollow and unsound, as well as damp and diseased. This saying is also met with in the 農政全書 Nûng ching tseuên shoo, work on husbandry, written by 徐光啓 Tseu-kwang-k'hè.

When the cotton is ripe, people take a bag with them, to gather it, which operation is called 捉花 catching the cotton. Children are best adapted for this work, for the plant being only about two feet high, tall persons would have to stoop down to it. Whenever the weather is fine, the cotton-gatherers set to work; and when they have gone over a part of the field, if they look back on the part which they have left, they will find that more pods have burst open, this is called 足前後白 discovering the white pods behind, on the part over which our feet have travelled. In such cases the harvest will be abundant. When the cotton is gathered in, the stalks may be used for fuel, and will be found to give out more heat than the reeds commonly employed for that purpose. These are called 花萁 cotton stalks. Sometimes before the stalks are pulled up, idle people go strolling about, and steal a few miscellaneous pods which may still remain upon the branches: by selling which they procure themselves a drinking bout; the owner of the field meeting such in the roads or fields, is apt to scold and wrangle, when quarrels and litigations occasionally fol-

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low ; this gleaning is commonly called 捉落花 picking up scattered cotton.

Those who trade in cotton, generally go to 崇明 Tsung-mîng and 海門 Haè-mûn, where the inhabitants having divested their own cotton of its seeds, sell it abroad, because its nature is hard and unyielding, so as to be unfit for spinning and weaving. For that which is produced in Shanghae, there are a separate class of merchants, who early in the morning hang up a pair of steel-yards at their doors, until the dealers collect outside their gates, when they can separate the good from the bad, and drive their bargains.

If the cotton is not first dried in the sun, it is difficult to free it from the seeds, because as long as the dampness remains, the seeds cannot be got out. The instrument employed for spreading out the cotton to dry on is made of thin reeds, arranged on stands ; upon this the cotton is thinly spread out, and frequently turned, until the evening, when it can be taken in. Should the weather be rainy, you may place the cotton in a bamboo-frame over a chafing-dish, and roast it thoroughly ; when it is cold, roast it again, so that it does not become damp as before. Poor people take advantage of the time when their rice has just been cooked, and removing the pot from the fire, they put the cotton over the embers. These two methods, however, are apt to make the cotton lose its bright and clean appearance.

The mill for freeing the cotton of its seeds is called a 軋車 cleansing machine ; it is made of wood, and is a sort of frame on three legs, which when one sits down is about breast high ; on the top of the stand, there are two upright pieces of wood, between which a wooden roller revolves, about three inches in diameter. To this latter a handle is affixed, on the left side of the machine, which is turned by the right hand. Outside of the wooden roller, is an iron one, about an inch and a half in diameter. A fly-wheel is fixed on to the right

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side of the machine, which is turned by the left foot of the operator. On the near side, there are some upright pieces of wood, fixed firmly in the bench, leaving a space between them about a foot wide. The person engaged then takes some cotton, and inserts it between the interstice of the two rollers; and setting the machine in motion, both with his hand and foot, the cotton seeds will drop down, on the side next the operator, while the cotton free from the seeds falls over on the other side, like fleecy clouds: this is called 花衣 cleaned cotton.

The 彈花弓 bow for jerking the cotton is made of a piece of wood, tapering towards the ends, and upwards of five feet long; it is rounded off to an edge on the upper side, but flat and broad underneath. The string of the bow is thick, consisting of five strands. This bow when strung is placed among the cotton, and struck with a hammer, so as to vibrate with a twang, when it jerks the cotton, and causes it to fly up, and spread about like flakes of snow, and as light as smoke. The fibre thus treated is called 熟花衣 prepared cotton. This is then formed into lengths, when having shaved fine a piece of bamboo for a centre, with one hand hold the end of this, and pass over the cotton, to form it into a proper shape; then pushing it backwards and forwards, the cotton will get rolled upon the bamboo; after this you can draw out the bamboo, and the shape of the mass of cotton will be round outside and hollow within: this is called a 條子 roving.

The 紡車 spinning-wheel is made of wood, having a stand and feet; at the head of the stand are three wooden spindles, pointed and long; some pieces of wood are cut, so as to receive the ends of these; a leathern thong passes from them on to a wheel, and a cross piece of wood called 踏條者 a roving-bearer is placed in a hole of the wheel; when moving both feet up and down, the workman takes the roving which he has prepared, and joining it on to the old

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thread, draws it out with his hand. Just as is done in spinning silk; all these threads are wound round on the spindles, and the cotton in this state is called 棉紗 yarn.

Some people take this yarn to form the 經 warp, or 緯 woof of cloth, and others sell it at once. After working night and day, as soon as they get a pound or so of it, they dispose of it for a subsistence. Good spinners can spin three or four spools in a day, but poor workmen can only obtain two. The yarn is used for 成紝 making the warp; for this purpose, the ancients used to employ 搖車 a hand-wheel, which would hold only one spool; this was wound round a bamboo, and from thence put on to the frame. By this means little could be accomplished in a day. Afterwards, however, they have invented a 軠牀 reeling-frame, which is in shape like a chair; on the top of it are set up eight spools. This machine is drawn along with a moveable stick, and the threads are thereby divided and spread out, so as to form the warp. This method is more facile than the former one: in the present day, men use what is called the 交椅 chair-reel, which, while one carries on his back and walks along with it, another follows arranging the threads; and having gone backwards and forwards several times, the work is speedily accomplished. The name given to this moveable reel is 經車 the mule.

When the warp has been arranged, the next step is to 用漿 size it. For size you must employ good flour, fine and white: let it not be boiled to too great a consistency, lest it should darken the colour of the yarn; nor let it be too raw, lest the yarn should not be tight, let the size remain in the size-pot all night, and the next morning, before the dew is absorbed, should the day be cloudy without rain, set up some bamboo-frames in a broad open space, and stretch out the warp upon them from end to end; then passing a bamboo brush along the threads size the whole, waiting till it be dry. At the place where the warp is divided, separate the

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two lines of threads by cross bamboos, and roll the whole up on a roller, which you may move on to the weaving-machine. This kind of warp is very much esteemed, and is called 刷紗 sized yarn. Another mode is to roll up the warp into round flat cakes, which may be disposed of all along the road, and then it is called 布經團 the round cake warp. If it be too dry, it will frequently break; and if too damp, it will become mouldy. Some take the yarn, and twisting it round, steep it in size, without brushing it before they form it into the warp: this is called 漿紗 sized warp; but it is of an inferior kind.

The district of Shanghae, though only 30 miles long, supplies several provinces with its productions. This is not because the planting of cotton is here particularly abundant, or the population more dense, but because the soil is more favourable.

Cloth that is close-woven and narrow, is denominated 小布 small cloth; it is called by the people of the district 扣布 hard-struck or close-pressed cloth. The open and broad kind is the 希布 loosely-woven cloth. There is a very fine species, manufactured in this district, called 飛花布 flying cotton cloth, or 丁娘子布 Ting jàng tszè poó; the cloth invented by Ting-jàng-tszè; it is made at the town of 三林塘 *Sa-lîn-dông*. When the ribs are diagonal, it is called 斜文 twilled stuff: when the ribs are square, it is called 正文 straight-woven cloth: when the ribs are high, it is called 高麗 Corean cloth: all these kinds are manufactured in this district, and occasionally in other places.

When cloth after having been dyed is scraped with a knife, so as to have the appearance of hairs, like the 氈毯 Thibetian rug, it is called 刮絨 scraped velveteen; but this manufacture is not the work of women.

There is a description of persons who collect together the manufactured article, and go to other places to sell it; these are called 水客 river traders. Some having obtained

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a few miscellaneous articles to dispose of to others, are called 袱頭 pedlars, or 小經紀 small brokers.

In dyeing there are some establishments particularly devoted to dyeing blue, and others red; others again are entirely engaged in bleaching white; while others dye various kinds of colours. The way in which this is effected is to take a preparation of ashes and flour, mixed up with glue and alum, and spread this over the portion intended to be left blank, on which a pattern is drawn; then steeping the cloth in whatever dye you please, scrape the ashes and flour away, and the blank parts will appear; this is called 刮印花 scraped chintzes, or *batteks*. Sometimes they employ wooden blocks, upon which are engraved the figures of plants and flowers, men and things, birds and beasts; they then spread the cloth over this block (already coloured), and rub it; or they use various colours and spread over the protruding parts of the block, and produce an impression resembling a picture.

郭 Kwŏ, in his history of this region says, that there is a description of cotton cloth that comes principally from the villages of 沙岡 *So-kong*, and 車墩 *Cho-tun*: this cloth is about three feet broad, close-woven and as fine as silk; subsequent manufacturers of this article, striving together for gain, have reduced the breadth of the cloth, and diminished the length, so that it is different from the former in amount. Now every place has this cloth, but the manufacture of cotton cloth of foreign origin was first established at 烏泥涇 Woo-nê-king.

吳履震 Woo-lè-chin says, that the inhabitants of Fokien and Canton, used to plant, spin, and weave cotton to a large extent; calling it 吉貝 keth-pei, or *kat-pwa*. Thirteen miles to the east of 松江府 Sûng-kĕang-foò lies the town of 烏泥涇 Woo-nê-king, around which the soil is very barren, and not sufficient to supply the wants of the people; they have therefore been compelled to attend to the

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planting of trees, as a means of subsistence, and send to Canton and Fokien for seed. At first they had no machine for freeing the cotton of its seed, nor long bow for jerking it; so that they were obliged to separate the seed with their fingers, and using thread for a string and bamboo for a bow, with the cotton spread over a table, they worked it up, and got it into order: but the labour was very great. In the 元 Yuên dynasty, there was an old woman named 黃道婆 Dame Hwâng-taóu, who came from 崖州 Yae-chow, (in the island of 海南 Haè-nân); she taught the people how to make the implements used in jerking and spinning the cotton. With respect to crossing the yarn, and mixing the colours, in order to weave checks and chintzes, she had a method for each one of these, so that she could weave quilts and coverlets, girdles and napkins, of various patterns and devices, as beautiful as if they had been depicted with a pencil. Her people having learned these arts, vied with each other in the manufacture, conveying the stuffs to other places for sale, by which means she became exceedingly rich; when the old lady died, the multitude wept, and set up a place of sacrifice, where they might periodically do her honour.

OTHER PRODUCTIONS.

With regard to culinary vegetables, Shanghae produces the 菘 brassica, which they called 白菜 Pih tsae; also a species of greens, called by some 烏菘 Woo sung, and by others 青菜 Tsing tsaé. There is a description of mustard-vegetable, which having 細莖 small stalks, and 扁心 flat stems, is called the 銀絲芥 yin sze keaé, silver-thread mustard-plant. This kind is by some persons preserved in salt, and is in high repute, but if transplanted to other regions, it does not flourish. There is another kind called 金花菜 kin hwa tsaé, the golden-flower vegetable, and vulgarly 草子頭 *tsaòu tszè dôw*, grass-head. It it said, that when 周文襄 Chow-wăn-sëang was travelling in the villages,

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he enquired for an officer named 蔣用和 Tsëàng-yúng-hô, who asked him to dinner; at this feast he brought out a dish of vegetables, which Wăn-sëang admired; on inquiring the name, he was informed that it was called 金花菜 golden flower vegetable. When he was returning, he enquired after this vegetable by the above name, and no one knew anything about it; but on asking the attendants of his friend 蔣 Tsëàng, he learned that the common name was 草子頭 grass-head.

Shanghae also produces 薺 tse, bursa pastoris, 菠菜 p'ho tsaé, spinach, 莧菜 hëên tsaé, blite, 甜菜 tëen tsaé, salad. 韭 kew, leeks, 薤 heae, chives, 葱 tsung, onions, and 蒜 swan, garlic; 蘆菔 loo pŭh, turnip-radishes, and 胡蘆菔 hoô loo pŭh, gourds; 萹蓄 leu wo, a species of edible rush, 萵蒿 tung haou, wild pellitory, 萵苣 wo keu, lettuce, 薑 këang, ginger, 芫荽 wan suy, coriander, 薑荷 sëang hô, turmeric, 茄 këa, egg-plant, 蕈草 luy tan, mushrooms, 芹 k'hin, parsley, 蒲白 poo pĭh, a kind of typha. 茭白 kaou pĭh, a sort of edible flag, 山藥 san yŏ, long yams, 芋 yu, taro, 香芋 hëang yu, fragrant taro, 土芋 t'hoò yu, ground yams, 慈姑 tsze koo, small yams, 毛團頭 maôu twan t'hôw, a kind of hairy yams, resembling the fragrant taro, with tendrils and leaves like the long yams; 白合 pĭh hŏ, lily roots, 筍 seun, bamboo shoots, and 芝蔴 *che mo*, lin-seed. As to 瓜 kwa, the gourd species, Shanghae produces 西瓜 se kwa, water melons, 甜瓜 tëen kwa, sweet melons of various kinds, such as those of a light yellow colour, called 蜜筒瓜 meĭh tung kwa, honey-comb melons; those of a deep yellow colour, called 金瓜 kin kwa, golden melons; those which are of a greenish yellow with protuberances on the stalks, are called 畫眉瓜 hwá meî kwa, thrush melons; besides which there is the 冬瓜 tung kwa, pumpkin, 王瓜 wâng kwa, cucumber, 南瓜 nân kwa, southern melon, 絲瓜 sze kwa, snake gourd, 生瓜 săng kwa, raw melon, of which there are two varieties, the green

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and the white, 壺盧 hoo loo, bottle gourd, 瓠子 poo tszè, gourd and quash, 苦瓜 k'hoò kwa, bitter cucumber, 北瓜 pih kwa. northern cucumber, &c.

Among the articles cultivated in this district, may be enumerated a sort of 藍 lân, polygonum tincturium, or indigo, called 青秧 *zing yang*, with 靛青 *kin zing*, and 淮青 *hwuy zing*, various kinds of dye stuffs; also 苧蔴 choo mâ, coarse hemp, and 黃蔴 hwâng mâ, yellow hemp.

Among the fruits may be enumerated various kinds of 桃 peaches, the most celebrated of which is the 水蜜桃 *szè meïh daôu*, water-honey peach; this kind is cultivated by the 顧 Koó family, in the 露香園 loó hëang yuên, fragrant dew garden. There is also a kind called the 雷震紅 lûy chin hûng, that turns red after a thunder-storm; the best seedlings of this species are obtainable at the garden of 黃泥牆 *Wông-nê-zëâng*. Shanghae also produces 柿 sze, persimmons, 櫻桃 *ying daôu*, cherries, 杏 hăng, dark red plums, 梅 meï, common plums 雪梅 seuĕ meî, white plums, and another variety called 灌城梅 *kwán zêng meî*, They have also 李 lé, a small yellow plum, 橙 chang, sour oranges, 橘 keïh, sweet oranges. 香櫞 hëang yuen, citrons, 榴 lêw, pomegranates, 銀杏 yîn hang, salisburia seeds, 林檎 lin kin, small apples, 梨 le. pears. 葡萄 *poo daôu*, grapes, 枇杷 *pe bo*, loquats, 蓮實 *lëⁿ sit*, the fruit of the water-lily, 藕 gnow, water-lily roots, 菱 ling, water-caltrops, both green and red, 鳧茨 foo tsze, tribulus terrestris, 胡桃 *hoô daôu*, walnuts, 無花菓 *woô hwo kò*, figs, which are also called 優鉢曇 yew pŏ tan. (Qu. Latin uva?)

Of medicinal herbs, Shanghae abounds chiefly in those which grow in marshy grounds; we will here allude to the most famous, and specify their uses: such as the 箭鋒草 tsëen fung ts'haòu, arrow-headed plant, which boiled in wine is said to be good for pains in the limbs; the 穿穿活 ch'hwán ch'hwán hwŏ, a decoction of which is thought

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good for bruises; the 地丁草 té ting ts'haòu, earth-nail plant, which beaten out and spread over the part affected is reported to cure nameless poisons; the 西湖柳 se hoô lêw, willow of the western lake, a decoction of which is used in the small pox before the pustules come forth; also the 蒲公英 loo kung ying, leontodon Chinensis, or the 黃花郎 *wông hwo lông*, the yellow flower gentleman, which is thought to be an antidote for poison; they have further the 益母草 yĭh moò ts'haòu; the 金銀花 *kin nyîn hwo*, honeysuckle, the 藿香 hŏ hëang, mint, 香蕈 hëang joo, fragrant boletus, or wood-ears, 紫蘇 tsze soo, ocimum gratissimum, or sweet basil; for an account of all which see the 本草 general work on botany.

The dry land herbs and flowers, common in this district, are such as 洋參 yâng săn, foreign ginseng, 桔梗 kĕĕ kăng, 石斛 shĭh hŏ, 細辛 sé sin, 鬱金 yŭh kin, 當歸 tang kwei, 茅薑 maou këang, and such like.

Shanghae produces various kinds of trees and flowers, such as the 牡丹 maou tan peony; these are plentifully cultivated at the town of 法華 *Fat-hwo*, where the method of propagating them is peculiar; the species also are various. In the district of Shanghae, latterly, people have been in the habit of planting the 蓮 nelumbium, which they cause to grow in little pots, in order to make presents to their friends.

The quadrupeds found in Shanghae, are the common domestic animals; there are no wild beasts; the birds also are those commonly met with: the people from Fokien and Canton are in the habit of bringing foreign birds for sale, differing from those found in this district. The old histories say, that in the district of 華亭 *Hwo-tîng*, in Sûng-këang, there used to be a stork's nest, at a place called 下沙 *Hó-so*; tradition will have it that these storks came from the east, over sea, and propagated here. The place referred to now belongs to 南滙 Nân-hwûy district, but the storks have not visited it for many a day.

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The aquatic tribes are more numerous here than in other places; we cannot quote them all. The old histories enumerate among the fishes, the 鱸 loo, sciæna, 鱖 kwei, perch, 鯈 tsze, teach, 鯽 tseih, bream, 鯉 le, carp, 比目 pè mŭh, flounder, 鮠 wei, silure, 鯿 pëen, another kind of bream, 黃顙 hwâng sang, yellow head, 鮎 nëen, bull-head, 鰻 mwan, eel, 鱓 shen, yellow eel, 白鰷 pĭh teaou, whiting, and 蟹 heae, crab, all of which are found in the 吳淞 Woô-sûng and 黃浦 Whampoa rivers. The fishes caught in the sea are also numerous, among which we may enumerate the 鯡 she, roach, 石首 shĭh shòw, sciæna, also called 黃魚 wông yû, yellow fish; the 米魚 mè yû, rice fish, 鱘 tsin, sturgeon, besides 鰳 lĭh, a sort of roach, with 鱭 tse, mullet, 鯧 ch'hang, pomfret, &c.; but the sciæna, sturgeon, and mullet, are sometimes found in rivers and lakes. The 朱魚 choo yû, gold fish, are kept as curiosities, and the 江豚 këang tun, river porpoise, is sometimes met with in the Whampoa, particularly in stormy weather; but it is not eatable.

Amongst the things sold in the market, we may specify a sort of 談箋 letter paper, invented by an officer called 談棄庵 Tan e yen, who had a secret method of beating and dyeing it, which his grandson 梧 Woo handed down to his descendant 仲和 Chúng-hô; the 談 Tan family have since fixed their residence at 南滙 Nân-hwûy; that which is now sold under their name is much of it brought from Sûng-këang, and is covered over with a pigment that easily comes out. Shanghae is also celebrated for a kind of embroidery, called the 顧繡 Koó sew; the art has been handed down from the 顧氏 Koo dame, who resided at 露香園 Loó hëang yuên, the garden of fragrant dew; at present, this work is performed by men, and not by women only. Another thing for which Shanghae is celebrated is the 水龍 shwùy lûng, fire engines, for extinguishing large fires. In former times, people used only 水袋 shwùy taé, water

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bags and 唧筒 tseih tung, gurgling tubes; but now in the southern part of the city, there is a family surnamed 唐 *Tông*, which from the commencement of the present dynasty (about 200 years), have obtained from the Japanese the art of making these fire-engines; which by degrees have been gradually diffused.

ON THE WATERS OF SHANGHAE.

THE SEA.

The sea is some miles distant from the city; the coast on the north commences at the district of 嘉亭 *Ka-ding*, and 寶山 *Paòu-san*; on the south it extends to 南滙 Nân-hwaê, while on the north-east the coast belongs to the commune of 川沙 Ch'huen-sha. The 吳松 Woô-sûng and the 黃浦 Whampoa rivers, uniting their waters, pass on towards the sea. To the south and east of the estuary thus formed is the great ocean, with its interminable waves. On the east are the various foreign nations, the nearest of which are 日本 Japanese, who in the 宋 Súng and 元 Yuên dynasties brought tribute to this port, and came up with their vessels as far as 青龍市舶司 the custom-house at Tsing-lûng, lying on the banks of the Woo-sûng, about 20 miles west of Shanghae. After a time, however, they gradually transferred their trade to 四明 Ning-po, and the tribute-bearers no longer visited this port. The sea in the neighbourhood of this district is very shallow, and is a hundred to one less productive than the waters which skirt the provinces of Fokien and Canton; one proverb, indeed, calls these the poor seas. The only thing in which they used to be advantageous was in the salt procured from them. To the south of the bay of 清水 Tsing shwùy, and to the north of 川沙 Ch'huen-sha, the water being briny was adapted for the manufacture of salt; hence there were formerly laid down a line of old salt-pans; but latterly the sand-banks have increased and cut off the influx from without,

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which has rendered the water fresher: the briny particles being thus less in quantity, it has been found difficult to carry on the salt-works, and the advantage arising from the evaporation of the sea-water has been diminished. But the tides flowing every morning, and ebbing every evening, constitute as it were the breath of the sea; each expiration causing the tide to rise, and each inspiration to fall. Formerly, at every new and full moon, mid-day and midnight were the seasons for the approach of the tide; but in the 8th year of 萬歷 Wán-leïh, of the 明 Ming dynasty, (A. D. 1579) the tide opened out for itself a way near 李家洪 *Le-ka-hung*, about six miles distant from its former bed, which has caused the tides to flow a little earlier than usual. There exists a stone tablet at 黃家灣 the bay of *Wông-ka-wan*, which purports to be six miles from the sea-coast, but now the big waves roll up to within a few paces of the tablet; proving that the sea has made inroads on the land.

It appears also, that the old bed of the Woo-sûng river has been very much narrowed, by the mud that has been accumulating and stopping up the channel; hence outward-bound vessels find it less convenient to clear out: which circumstance ought to be carefully looked to by those who have charge of the port.

THE WHAMPOA.

The 黃浦 Whampoa lies on the east of the city, and constitutes the outlet of the waters to the great ocean. It is said, that one 黃歇 *Wông-heit* opened out this channel, who called it 春申浦 Ch'hun-shin-poo. A historian of the 明 Ming dynasty, in a work published by him, also calls it the 黃浦 *Wông-poo*. This river at its head receives the waters which flow from 嘉興 Këa-hing, and 杭州 Hang-chow, accumulating fresh strength from the 秀州塘 *Sëw-chow-dông* (near Këa-hing), together with

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the 澱山湖 Tëen-shan lake, after it has wound through the 三泖 three Maou lakes. All the streams east of Këa-hing, and south of 太湖 the great lake, meet together at the northern boundary of 平湖 Pîng-hoô, from whence they proceed northward, past the borders of 華亭 Hwa-ting, at a distance of two miles from the prefectural city of Sûng-këang; after this the river thus formed rolls on to the eastward, receiving in its course the various streams on its northern and southern banks, until it reaches the boundaries of the Shanghae district, unto the southern 廣福寺 Kwàng-fŭh temple, when it takes a bend, and hastens in a northerly direction towards the city of Shanghae; during all this latter course it receives the various streams on its eastern and western banks.

Formerly the Whampoa, in its course to the north-east, divided its waters; the more southerly branch entering the sea at 蹌口 Tsang-k'how (near the town of Woô-sûng), while the more northerly one constituted the 范家浜 *Van-ka-pang*. In the first year of 永樂 Yùng lŏ, of the 明 Mîng dynasty (A. D. 1402), the 吳松 Woô-sûng river was rather impeded in its course, when 夏原吉 Hëá yuên keĭh, at the instigation of an inhabitant of Shanghae called 葉宗行 Yĕ tsung hîng, opened out the Woô-sûng towards the sea: he also formed a communication between its waters and the Whampoa, and led the latter (which from this time lost the name of 浜 *pang*, canal) past the eastern side of the city. After passing which, the river turns in a north-easterly direction, and forming a junction with the waters of the Woô-sûng, proceeds onwards to the sea. About the time of 至元 Ché yuên, and 大德 Tá tĭh (A. D. 1300) the Whampoa opposite the city was only a bow-shot in breadth; in the reign of 泰定 T'haé tîng (A. D. 1330), some water-gates were constructed on each side of it, and a quantity of sand was collected along the two banks, so that the course became gradually narrower; but after the opening out of the 范家

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浜 *Van-ka-pong* (in 1402), the stream assumed the breadth of 300 feet. Since that time the pressing of the waters further east has very much enlarged the bed of the river. Ferry-boats now ply across the broad stream, and the passage is made easy, much to the accommodation of the people; but the ferry-men, being greedy of gain, will not set out to cross over, until their boats are quite full, however boisterous the weather may be, so that the boats are frequently upset. The fishermen also fix stakes in the river, and stretch their large nets from one to the other, in consequence of which those who have to cross at night get by mistake into the net, and being ingulphed in the stream are made fishes of. The native writer recommends that those who have the superintendance of this region, should look to this.

浦 Poo, or sheet of water, is the general name of this river, but the different parts of it are distinguished by the 嘴 points of land which present themselves. These points or promontories are twelve. At every place where the river takes a turn there is an 灣 indented bay, and wherever there is an indented bay on one side, there must be a projecting point on the other. The Whampoa from 橫滘涇 *Wâng-laôu-king*, where it takes its distinctive name, up to the place where it enters the sea, passes over about eighty miles. From the western suburbs of Sûng-kĕang it flows on, encircling the city, and hurrying to the north-east arrives at 得勝 Tĭh-shing, from whence its course is south-easterly, past the 駟馬塘 *Szè-mò-dông*; and then pushing on towards the north-east, it flows by the town of 閔行 *Min-hóng*, past the 淡水瀝 *Tan-shè-lit*, or rush of fresh water; south-east of which, is the bay of 金瀝塘 *Kin-hwaê-dông*: the projecting point of land that pushes out into the middle of the stream, opposite this bay, is the 嘴 point of 鄒家寺 *Tsow-ka-shé*, situated on the west bank of the Whampoa. At this remarkable point, (which is noticed by every one sailing up the river) the different

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characteristics of the Whampoa are easily distinguishable. Above this point, the mouths of streams entering the great river are observable at the distance of each mile; but below this point, at the distance of two miles. The ferries across the great stream are more or less frequent accordingly. When the waters of the Whampoa have passed the point of 鄒家寺 *Tsow-ka-shé*, they turn directly northward, and the distance passed over from this point is commonly called the 長十八 eighteen lengths, or six mile course; the width of the river is here greater, and this is considered the basin of the Whampoa. To make out the six miles above enumerated, they reckon from the 閘港 *Chat-kòng*, (which is the stream flowing easterly from the point of land just mentioned, marked by a long bridge spanning the same) to the opening that leads to 杜家行 *Too-ka-hông*, about two miles; from thence to the entrance of 周浦塘 *Chow-poo-dông* is two miles further; and from thence to 吳店塘 *'Ng-tëën-dông* is another two miles, making six in all. From this the river makes a slight bend to the north-east, which forms the point of land called the 曹家嘴 *Zaou-ka-tsèy*, lying on the right bank of the Whampoa. A mile further on, it bends a little to the west of north, forming the 薛家嘴 *Sit-ka-tsèy*, on the left bank of the river. Two miles beyond this, it has an eastern bend, forming the 夏家嘴 *Há-ka-tsèy*, on the right bank of the river. Two miles further on, it bends still more easterly, forming the point of land, called the 蔓笠嘴 *Màn-lit-tsèy*, on the left of the river; and a further reach of two miles bring us to the point of land opposite the 龍華 *Lûng-hwá* pagoda, which point is on the right bank of the river. The next reach of two miles extends to the 高昌嘴 point of land near the village of Kaou-ch'hang, lying on the left bank; at this place the river begins to encircle the city of Shanghae, and turning to the north a little westerly, for a couple of miles brings you to a sudden bend towards the east forming the point of

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land called the 陸家嘴 *Luk-ka-tsèy*, on the right bank (which is the well-known point opposite the British consulate, rounded by vessels in passing out of the anchorage, to go down the Woô-sûng, and put to sea.) A mile beyond this, the river turns a little to the north-east, forming the 太平嘴 *T'hâ-pîng-tsèy*, on the left side of the river. Another reach of a mile, turning slightly to the south of east, makes the 陳家嘴 *Chîn-ka-tsèy*, on the right bank of the river. Two miles further on, the stream flows in a northerly direction, forming the 爛沙嘴 *Lan-so-tsèy*, on the left bank: then a reach of three miles in an north-easterly direction, forms the 葛家嘴 *Kat-ka-tsèy*, on the right bank. At this place the Whampoa is about two miles wide; and a mile further on it passes out of the district of Shanghae, and enters that of 寶山 Paòu-shan, going on to the north-east, until after several windings, for about six miles, it arrives at 老鸛嘴 *Laòu-kwan-tsèy*, on the right bank, and enters the sea.

It appears that (about five and twenty miles) to the south-east of 老鸛嘴 *Laòu-kwan* point (off Woô-sûng), there is another point called 翁家港 *Ung-ka-kong*, where the district of 南滙 Nân-hwûy joins on to the southern district of 青村 Tsing-tsún: at this place, the currents are very rapid and dangerous. Formerly, in the 明 Mîng dynasty, the 倭 Japanese pirates, examining into the state of the winds, used to station themselves partly at 洋山 Yâng-shan, (the Ruggeds), and partly at 馬磧 Mâ-tseĭh (Gutzlaff); then if the south-east wind blew, they kept the point of 大勦口 Ta-lĭh-k'hòw, (the southern point of land where the shore turns off to the westward, towards Hang-chow bay), in a line with 洋山 Yâng-shan (the Ruggeds), in running up the channel; but if the north-east wind blew, then they brought the point near the fourth, fifth, and sixth mounds (midway between the last-named point and Woô-sûng), into a line with 馬蹟 Mâ-tseĭh (Gutzlaff), and so ran up the

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channel. The people of Shanghae generally look upon the districts of 奉賢 Fung-hëên, 金山 Kin-shan, and 滙南 Nân-hwûy, as exposed parts of the coast, not considering that all these cities along the sea-board, are well guarded from without, and that sea-going vessels, for fear of striking against the sand-banks, cannot anchor there. Hence although the pirates pass in and out, all along the sea-barrier, they dare not approach the shore. Shanghae can only be approached through the mouth of the Woô-sûng river. In the early part of the present dynasty, when the Japanese pirates used to attack the place, they found this the most convenient way of approaching the city. Those who discourse about the hydrography of the district should not lose sight of these entrances from the sea.

The sea-water, as is well known, is salt, and that of the river fresh: hence the people of Shanghae all drink the water of the Yang-tsze-këang. These waters coming down from 焦山 Tseaou-shan, and flowing past 福山 Füh-shan, disembogue below 洋山 Yang-shan (the Ruggeds) off 南滙 Nân-hwûy. The current is very rapid, overpowering the force of the tide. When the latter flows, the water of the Yang-tsze-këang rises with it; and when the tide ebbs, the water of the river pours out at the same time. Hence it is that, up the river from 崇明 Tsung-mîng towards the west, and down from 江寧 Këang-nîng, 嘉定 Këa-tîng, and 寶山 Paòu-shan, &c. towards the east, the waters of the Yang-tsze-këang prevail, without any mixture of sea-water. Along the sea-coast, outside the dikes that have been constructed, there is always a canal into which the waters of the Yang-tsze-këang are led. Sometimes, when the waters of the river are low, there may be perceived, for a day or two, a certain brackishness in these canals, which is occasioned by the sea-water stealing into them; at such times, the people should be careful not to drink the waters in question: the fields also are likely to be injured by them.

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When storms prevail, and the high tides break through the dikes, then an inundation of salt water takes place; but on common occasions, the waters of the Yang-tsze-këang prevail in all these canals. Now though the prefecture of 松江 Sûng-këang is distant from 鎮江 Chin-këang several hundreds of miles, the people in both places drink the waters of the same stream. This circumstance has not indeed been adverted to by others, and the native writer thinks it his duty to mention it.

ON THE WOO-SUNG RIVER.

The 吳松 Woô-sûng river skirts the north side of the Shanghae district. One of the names given to it is the 笠澤 Leĭh-tsĭh, or bamboo hat marsh. The classic on hydrography says, that the 松江 Sûng-këang river receives the waters of the 太湖 T'haé-hoô lake, passing through the 笠澤 Leĭh marsh towards the east, to the distance of 22 miles; after which its waters are divided, at a place called the 三江口 mouth of the three rivers. In an edition of the 春秋 Spring and Autumn Record, it is said, that "when 范蠡 Fan-le departed from the 越 Yuĕ country, he embarked on board a vessel, and came out at the 三江口 mouth of the three rivers, after which he got among the 五湖 five lakes." These three rivers and five lakes, however, are not to be confounded with rivers and lakes in general; for although the general and distinctive appellations are sometimes interchanged, they are by no means the same. 庾仲初 Yu-chúng-ts'hoo, in a work written by him, says, "About 22 miles down the 松江 Sûng-këang, as it flows out of the 太湖 T'haé-hoô, towards the east, there is an opening where the waters are divided; those which flow eastward, enter the 婁江 Lôw-këang; those which flow southeasterly, disembogue into the sea, and form the 東江 Tung-këang, which two, with the 松江 Sûng-këang make out the three rivers." The last mentioned stream comes originally

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from the 太湖 T'haé-hoô, from whence it divides its stream at the 長橋 long bridge, near the district of 吳江 Woô-këang, and uniting itself with the 龐山湖 Mang-shan-hoô, turns off to the south-east, passing through the 澱山湖 Tëen-shan-hoô, where joining the five canals called 趙屯 Chaou-tun, 大盈 Tá-ying, 顧會 Koó-hwúy, 崧子 Sung-tszè, and 盤龍 Pwan-lûng, it enters the boundaries of the Shanghae district. The place where it enters this district on the north-west, is called 朱家橋 *Súng-ka-keaôu*; from thence it passes along the north-east boundary of the district for about ten miles, until it joins the 黃浦 Wham-poa, and thus flows on in a north-easterly direction to 吳松口 Woô-sûng-k'hòw, where it disembogues into the sea. At this place is the ancient channel of the 瀆滬 Hoo-tŭh.

During the 宋 Súng dynasty, 范 Fan, 歐 Gow, 蘇 Soo, and 葉 Yĕ, severally formed plans for opening out this river; while 郟亶 Këĕ-tan, 毛漸 Maôu-tsëen, and 徐確 Tseû-këŏ, successively worked at enlarging the same; but the flowing and ebbing of the tide threw up great quantities of sand and mud, which stopped up the channel as soon as it was cleared, and thus the body of waters became more and more removed to the westward. Formerly, during the usurpations of the 錢 Tsëên family (A. D. 919), officers and soldiers were employed, whose sole business it was to attend to this affair. The 宋 Súng dynasty followed up this plan; during the 元 Yuên dynasty, the soldiers were disbanded, and the officers paid no attention to the matter. In the mean time, influential and powerful persons hired out parts of the former bed as pools and rice-fields; the district magistrates not being men of firmness continued to allow this, until the river was completely stopped up, and both public and private interests were injured. In the time of 大德 Tá-tŭh (A. D. 1300), one 任仁發 Jín-jîn-fă requested, that the channel might be opened out; in the 3d year of 至治 Ché-chê (A. D. 1327), the provincial officers listened to the application,

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and dispatched deputies to clear the passage; in the reign of 泰定 T'haé-tíng (A. D. 1330), the passage was again cleared; until, in the early part of the 明 Ming dynasty, the river began in some degree to be navigable. Afterwards 夏原吉 Hëá-yuên-keĭh, the president of the board of works in the reign of 永樂 Yùng-lŏ (A. D. 1410), 周忱 Chow-chin, member of the board and lieutenant-governor, in the reign of 正統 Chíng-t'hùng (A. D. 1460); 崔恭 Tsuy-kung, imperial adviser and lieutenant-governor, in the reign of 天順 T'hëen-shún (A. D. 1440); 畢亨 Peĭh-hăng, holding the same rank in the reign of 成化 Chîng-hwá (A. D. 1480), and 李充嗣 Lè-ch'hung-sze, president and lieutenant-governor, in the reign of 嘉靖 Këa-tsing (A. D. 1525), successively laboured at the clearing out of this channel, sometimes with success, and sometimes with failure; until in the latter part of the reign of the last-named monarch (A. D. 1560), the bed of the river became dry land. Then 海瑞 Haè-suy, imperial adviser and lieutenant-governor, again laboured at the work; so that from the boundaries of Shanghae district, to the neighbourhood of 崑山 Kwăn-shan, the bends of the river were partly straightened, and the current rendered more rapid: and although it was not entirely restored to its old channel, yet a large portion of ground that had been overwhelmed by confluent streams for twenty years, was gradually brought under cultivation. In the 15th year of 萬歷 Wán-leĭh (A. D. 1586), an intendant of circuit was especially appointed to attend to the water-courses of this district, who was assisted by one 許應逵 Heù-yíng-lŭh: by means of whose labours the 吳淞 Woô-sûng river was opened out; before long, however, it was stopped up again, and became dry. In the 11th year of 康熙 K'hang-he, of the present dynasty (A. D. 1672), 馬祜 Mà-koo, an imperial adviser and lieutenant-governor, requested that the public funds might be employed for the purpose of again opening out the channel, and thus the

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stoppages of the last hundred years were in one day (as it were) cleared away. It became necessary, however, to render the outlets of the river as straight as possible, hence the windings of the former channel were in some measure abandoned. In the 13th year of 雍正 Yûng-chíng (A. D. 1735), the stone sluice, a little above Shanghae, was erected; with the view of keeping out the mud brought up by the tide. In the 28th year of 乾隆 Këen-lûng (A. D. 1763), the lieutenant-governor 莊有恭 Chwáng-yèw-kung, requested that the channel of the 三江 three rivers might be cleared, for which purpose the sum of 220,000 taels was borrowed out of the public treasury; the people of 蘇州 Soo-chow labouring at the same time in deepening the river. The district-magistrate, 于方柱 Yû-fang-chóo, then opened out the channel from 王浜 *Ong-pang*, up to the great bank at 野鶏墩 *Yà-ke-tun*: about 24,850 feet in length. The surface of the stream was 160 feet broad, while the bottom was 100 feet in width, and ten in depth. In three months the work was finished, and the public money expended by the district of Shanghae, was 16,600 taels, which was divided into instalments to be paid in three years. Thus the stream of the Woô-sûng river was made to communicate with the cities of 上海 Sháng-haè and 南滙 Nân-hwûy: vessels also could go northward from 嘉定 Këa-tíng, 寶山 Paòu-shan, 青浦 Tsing-poo, and 上海 Sháng-haè: while the people were enabled by this means to accumulate water on, and let it run off from their rice-fields. After a number of years, the stream of the river became regular, the flood-gate was constantly let down, edible reeds were in abundance, and of all the plans to promote perpetuity, to secure a channel of communication, and to keep up the irrigation of the fields, none was considered so important as this.

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The 靈樞歲露 Ling-keu-súy-loó says, "When the moon is full, the ocean wave prevails in a westerly direction; and when the moon is in the wane, the sea-water rises in an easterly direction." 抱朴子 Paòu-pŏ-tszè says, "The advancing or retiring of the tidal wave corresponds to the waxing or waning of the moon. The 潮 morning tide comes on in the early, and the 汐 evening tide in the later part of the day. The moon is said by astrologers to produce water, hence when the moon is full the tides are high, because they follow their like. On the day of the first decade of each moon, and on the night following, the sun and moon are a little distant from each other: the moon differing rather more than 13 degrees, and the sun being about that much behind the moon; hence it is that the tides do not keep pace with the revolving seasons. Every evening and morning, there are early and later tides: every new and full moon, there are neap and spring tides: and every spring and autumn season, there are high and low tides: for sublunary things correspond to the motions of the heavenly bodies, still maintaining the discrepancy of thirteen degrees. Heat and cold depend upon the revolving seasons, hence the exact periods of the sun arriving at the extreme point are fixed to midnight and noon, while the extremes of heat and cold occur generally about two hours afterwards. The moon in her revolutions, likewise, comes to her extremes at the new and full, while the early and later tides come on at the quarters. With regard to the early and later tides, it may be observed, that their periods during each day may be reckoned from the time when the sun is in the centre, which, during the darkness is as the day declines to midnight, and during the light is as the day advances towards noon: with respect to the tides at the new and full moons, it may be observed, that their periods during each month may be reckoned from the time when the moon is at her two extremes:

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which during approaching brightness is from her beginning to wax, and during darkness is from her beginning to wane. With respect to the high and low tides, occurring annually, it may be observed, that their periods during each year may be reckoned from the position of the milky way; which during the approaching heat is from the time when the branch of the galaxy rises to the zenith, and during approaching cold is from the time when the main body thereof advances to the ascendant.

顧炎武 Koó-hwuy-woò, in his calendar, quotes the ode of 白居易 Pih-keu-yih, which says, that "No sooner has the morning tide ebbed but the evening tide flows, thus coming and going, sixteen times every moon." From this we perceive, that the northerners do not understand the theory of the tides. The tide at 杭州 Hang-chow bay on the first day of every moon flows exactly at midnight and noon; every day it is about three quarters of an hour later, until the full moon, when the midnight tide has become the noonday tide, and the noonday tide has taken the place of the midnight one. During the latter part of the moon, the tides change in the same way. Hence during a moon of thirty days, the tides flow 58 times; and during a moon of 29 days they flow 56 times, but never 60 times. The moon in its course through the heavens, rises in the east, and sets in the west, during a moon of 30 days 29 times, and during a moon of 29 days 28 times, but never 30 times. As to the flowing of the tide in Shanghae district, it comes in earliest at the mouth of the Woô-sûng river, after which it is felt in the Whampoa, and subsequently at Sûng-këang. The tides arrive at Sûng-këang, about the same time that they do at Hang-chow city, for the tides arrive at the places in the interior, which are at the same distance from the sea, about the same time. Formerly, the morning and evening tides entered the mouth of Woô-sûng river on the new and full of the moon, exactly at noon and midnight; but ever since the

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李家洪 *Le-ka-hung* has been opened out, and the sea-water has approached nearer, the tides have been a little earlier. Hitherto they have come in with a regular flow, without a bore; but for the last few years, the further south you meet the tide, the more strongly has it been found to come in: hence people should be careful about anchoring, for there have been frequent disasters. On this account it is, that the time of the tides should be accurately known. On enquiry, we find that the times of the tides, ever since the 宋 Súng and 元 Yuên dynasties, have been noted down at the public office, for the convenience of voyagers: but the former historians of Shanghae have not recorded them; we will endeavour now to supply that deficiency, for the sake of reference.

The flowing of the tides in the Woô-sûng river, occurs at the following periods:

On the	1st	of the moon, at	9 h. A. M. and 9 h. P. M.
	2nd	do.	10 h. 10 h.
	3rd	do.	10 h. 40 m. 11 h. 40 m.
	4th	do.	11 h. 20 m. 11 h. 20 m.
	5th	do.	12 12
	6th	do.	12 h. 40 m. P. M. 12 h. 40 m. A. M.
	7th	do.	1 h. 20 m. 1 h. 20 m.
	8th	do.	2 h. 2 h.
	9th	do.	3 h. 3 h.
	10th	do.	4 h. 4 h.
	11th	do.	5 h. 5 h.
	12th	do.	6 h. 6 h.
	13th	do.	6 h. 40 m. 6 h. 40 m.
	14th	do.	7 h. 20 m. 7 h. 20 m.
	15th	do.	8 h. 8 h.
	16th	do.	8 h. 48 m. 8 h. 48 m.
	17th	do.	9 h. 36 m. 9 h. 36 m.
	18th	do.	10 h. 24 m. 10 h. 24 m.

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On the 19th	of the moon,	at 11 h. 12 m. P.M.	11 h. 12 m. A. M.
20th	do.	12 h.	12 h.
21st	do.	12 h. 40 m. A. M.	12 h. 40 m. P. M.
22nd	do.	1 h. 20 m.	1 h. 20 m.
23rd	do.	2 h.	2 h.
24th	do.	3 h.	3 h.
25th	do.	4 h.	4 h.
26th	do.	5 h.	5 h.
27th	do.	6 h.	6 h.
28th	do.	6 h. 40 m.	6 h. 40 m.
29th	do.	7 h. 20 m.	7 h. 20 m.
30th	do.	8 h.	8 h.

The flowing of the tides in the Whampoa reach, occurs at the following periods :

On the 1st	of the moon,	at 10 h. A. M. and	10 h. P. M.
2nd	do.	10 h. 40 m.	10 h. 40 m.
3rd	do.	11 h. 20 m.	11 h. 20 m.
4th	do.	12 h.	12 h.
5th	do.	1 h. P. M.	1 h. A. M.
6th	do.	2 h.	2 h.
7th	do.	3 h.	3 h.
8th	do.	4 h.	4 h.
9th	do.	5 h.	5 h.
10th	do.	6 h.	6 h.
11th	do.	7 h.	7 h.
12th	do.	8 h.	8 h.
13th	do.	8 h. 40 m.	8 h. 40 m.
14th	do.	9 h. 20 m.	9 h. 20 m.
15th	do.	10 h.	10 h.
16th	do.	10 h. 40 m.	10 h. 40 m.
17th	do.	11 h. 20 m.	11 h. 20 m.
18th	do.	12 h.	12 h.
19th	do.	12 h. 40 m. A. M.	12 h. 40 m. P. M.
20th	do.	1 h. 20 m.	1 h. 20 m.
21st	do.	2 h.	2 h.

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On the 22nd of the moon, at 3 h. A. M. and 3 h. P. M.
23rd do. 4 h. 4 h.
24th do. 4 h. 40 m. 4 h. 40 m.
25th do. 5 h. 20 m. 5 h. 20 m.
26th do. 6 h. 6 h.
27th do. 6 h. 45 m. 6 h. 45 m.
28th do. 7 h. 30 m. 7 h. 30 m.
29th do. 8 h. 15 m. 8 h. 15 m.
30th do. 9 h. 9 h.

Tide-table in the Whampoa, according to the seasons of the year.*

Days of mn.	Spring & Autumn. A. M. h. m.	Spring & Autumn. P. M. h. m.	Summer. A. M. h. m.	Summer. P. M. h. m.	Winter. A. M. h. m.	Winter. P. M. h. m.
1 & 16	10. 00	9. 20 high	9. 00	8. 20 high	10. 00	8. 40 high
2 17	10. 40	10. high	10.	9. high	10. 40	9. 20 high
3 18	11. 20	10. 40 high	11.	10. high	11. 20	10. high
4 19	12.	11. 20 high	12.	11. high	12.	11. high
	P. M.		P. M.		P. M.	
5 20	0. 40	12. middling	0. 40	12. middling	1.	12. middling
	A. M.		A. M.		A. M.	
6 21	1. 20	1. ratr. low	1. 20	0. 40 low	2.	1. rat. lower
7 22	2.	2. ratr. low	2.	1. 20 low	2. 40	2. low
8 23	3.	3. ratr. low	3.	2. low	3. 20	3. low
9 24	4.	4. low	4.	3. low	4.	4. low
10 25	5.	4. 40 no tide	4. 40	4. no tide	5.	4. 40 no t.
11 26	5. 40	5. 20 rise	5. 20	4. 40 rise	5. 40	5. 20 rise
12 27	6. 20	6. higher	6.	5. 20 higher	6. 20	6. higher
13 28	7.	7. higher	7.	6. higher	7.	6. 40 higher
14 29	8.	8. higher	7. 40	7. higher	8.	7. 40 higher
15 30	9.	8. 40 high	8. 40	7. 40 high	8. 40	8. higher

* The tide-table for the Woô-sûng river is in proportion to this, reckoning it at about three quarters of an hour earlier. In this table the smaller divisions of time are not to be strictly noticed; for as the tides come from the north-east, when the north-east wind blows strongly, the tides are a little earlier; but when the south-east wind prevails, they are later; hence we cannot be certain to a few minutes.

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ON THE DIFFERENT RIVERS AND CANALS.

In order to understand the hydrography of Shanghae, it will be necessary to remember that the space occupied by this and the adjoining districts of 華亭 Hwa-ting and 青浦 Tsing-poo, forms a square, about 30 miles long by 20 broad, which is surrounded on all sides by lakes and rivers. All along the north side, from east to west, runs the 吳淞 Woô-sûng river; the west side, from north to south, is bounded by a series of basins, called the 薛澱 Seih-tëen and 泖 Maou lakes; while the south and east are skirted by the Whampoa, which flows from the said lakes past 松江 Sûng-këang, and forming an angle at 閘港 *Zat-kòng*, pursues a northerly course till it joins the Woô-sûng, near Shanghae. The whole of this space is not only surrounded by water, but intersected throughout by a variety of canals, which serve to irrigate the rice-fields, and form *media* of communication all over the three districts. Before treating of the smaller intermediate canals, we shall say a few words regarding the principal streams which run through and divide the whole. The Chinese enumerate 五大浦 five large sheets of water, which commencing from the Woô-sûng river, flow southward through these districts, more or less as far as the Whampoa. These are the 趙屯 Chaou-tun, 大盈 Tá-ying, 顧會 Koo-hwúy, 崧子 Sung-tszè, and 盤龍 Pwan-lûng. The first of these leaves the Woô-sûng, about 30 miles to the west of Shanghae, and flows in a south-easterly direction towards 青浦 Tsing-poo; the second comes from the same river, about three miles lower down, and flows directly south towards Tsing-poo; the third, leaves the Woô-sûng three miles further down the stream, and flows in a south-easterly direction, past 北幹山 *Pok-koa-sa*, towards the city of 松江 Sûng-këang; this is considered a large and important channel, and affords an opportunity for carrying on much traffic between the northern and southern parts of this territory. The fourth leaves the Woô-sûng,

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1. *Gnè-'n-king.*
2. *Han-chong-kòng.*
3. *Yaôu-kòng.*
4. *Sze-mò-dông.*
5. *So-kong-dông.*
6. Sin-ho, or new river.
7. *Chuk-kong-dông.*
8. *Kêet-kow.*
9. *Moò-tszè-king.*
10. *Wâng-lit.*
11. *Tan-szè-king.*
12. Ying-tow-hoô.
13. *Luk-daôu-pang.*
14. *Ng'-chung-king.*
15. *Pok-yû-dông.*
16. *Cho-kòw.*
17. *Ng'-dien-dông.*
18. *Hwo-king-kòng.*
19. *Woo-nê-king.*
20. *Chang-keaóu-kong.*
21. *Chang-ka-dông.*
22. *Yaou-king-kòng.*
23. *Lûng-hwo-kòng.*
24. *Poo-wêy-dông.*
25. *Sin-king.*
26. *Nyit-tsih-kòng.*
27. *Laòu-kaou-chang-meaóu-kòng.*
28. *Mong-tat-kòng.*
29. *Chin-ka-pang.*
30. *Luk-ka-pang.*
31. *Sit-ka-pang.*
32. *Chaou-ka-pang.*
33. *Fong-pang.*
34. *Yâng-king-pang.*
35. *Sze-pang.*
36. *Hwo-zaôu-pang.*
37. *Kew-kòng.*
38. *Chung-so-kòng.*
39. *Tung-so-pang.*
40. *Daôu-shoó-p'hoò.*
41. *Kòng-p'hoò.*
42. *Shìn-ke-p'hoò.*
43. *Muk-tuk-p'hoò.*
44. *Key-p'hoò.*
45. *Daôu-lîn-p'hoò,*
46. Hûng-k'hôw.
47. *Hó-haè-p'hoò.*
48. *Yâng-muk-p'hoò.*

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49. *Se-yet-kòng*
50. *Chow-p'hoò-dông.*
51. *Sa-lîn-dông.*
52. Little Whampoa.
53. *Yâng-tszè-lôw.*
54. *Wông-tszè-lôw.*
55. *Pak-lëên-king.*
56. *Too-daê-p'hoò.*
57. *Wông-ka-pang.*
58. *Chang-ka-pang.*
59. *Hwo-zaou tat.*
60. *Luk-ka-tsze* point.
61. *Zóng-haè-p'hoò*
62. *Kung-'ng-pang.*
63. *Yâng-king-doó.*
64. *Se-kow.*
65. *Tung-kow.*
66. *Seyn-hô-tan.*
67. *Choo-ka-pang.*
68. *Kae-pang.*
69. *Laòu-kwan-tsze* point.
70. *Han-tsong-doó* ferry.
71. *Pang-ka-doó* ferry.
72. *Keu-zaou-doó* ferry.
73. *So-kòng-doó* ferry.
74. *Mìn-hông-doó* ferry.
75. *Wang-lit-doó* ferry.
76. *Ho-ka-doó* ferry.
77. *Tsow-ka-sze-doó* ferry.
78. *Ng'-chung-king-doó* ferry.
79. *Cho-kow-doó* ferry.
80. *Kwa-zëen-doó* ferry.
81. *Wong-ka-doó* ferry.
82. *Ho-ka-doó* ferry.
83. *Man-lit-doó* ferry.
84. *Tsao-ang-doó* ferry.
85. *Kaou-ch'hong-doó* ferry.
86. *Nan-chong-doó* ferry.
87. *Tung-ka-doó* ferry.
88. *Laou-pak-doó* ferry.
89. *Too-mo-dôw-doó* ferry.
90. *Luk-ka-doó* ferry.
91. *Tong-ka-doó* ferry.
92. *Hung-zëen-doó* ferry.
93. *Pak-doó* ferry.
94. *Loo-tsze-doó* ferry.
95. *Yâng-king-doó* ferry.
96. *Tung-kow-doó* ferry.
97. *Nan-chong-doó* ferry.

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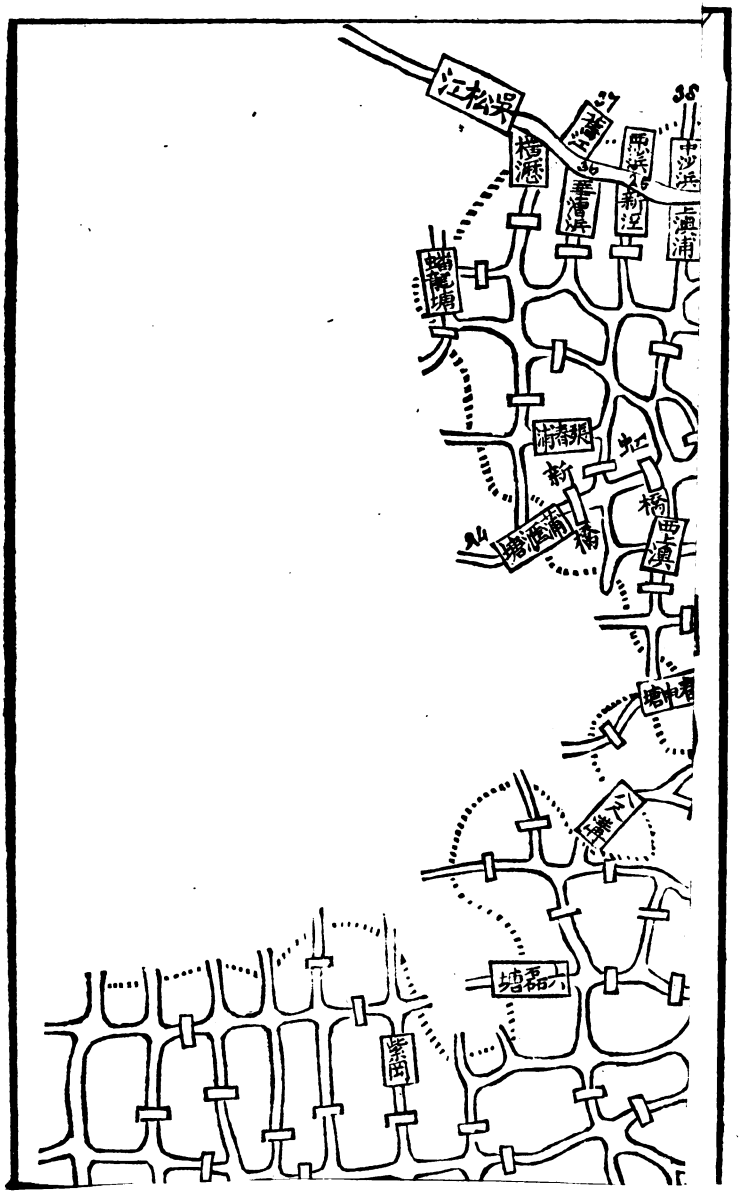

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about six miles further down, and flowing in a south-westerly direction joins the last-named in its course towards Sûng-këang; the fifth leaves the Woô-sûng about three miles further down, and flowing at first in a similar direction to the latter, afterwards takes a bend to the south, and passes near the city of Sûng-këang, on the east, until it reaches the Whampoa. These are the principal streams, which flow from north to south, through these districts. There are besides several others, which flow from east to west through the same. The most important of which is the 蒲滙塘 *Poó-wey-dông*, which extends from Shanghae to Sûng-këang, or to Tsing-poo, as the case may be; along this canal, a great deal of traffic is carried on in small boats, between the above-named cities. Another cross stream is the 橫塘 *Wâng-dông*, or 橫泖 wâng-maou, which rising in the Whampoa, to the south of the Lûng-hwa pagoda, continues its course westerly, until it joins the *Poó-wey-dông* at 泗涇 *Szé-king*, and passes from thence to Tsing-poo under the same appellation; a third stream, called the 俞塘 *Yû-dông*, leaves the Whampoa, nearly opposite the 周浦塘 *Chow-p'hoò-dông*, and pursues a direct westerly course past Sûng-këang, where it joins the other streams above alluded to, and falls into the 泖 Maou lake. These channels divide the portion of territory included within the Whampoa, Woô-sûng, and the lakes, making the whole easy of access, in every direction. Besides these, there are a variety of smaller streams falling, either into the Whampoa and Woô-sûng, or into the intermediate streams, which, as they belong more especially to the district of Shanghae, we shall now describe more particularly. The whole of these may be traced on the map by the native name.

List of canals that flow southwards into the Whampoa, between the 盤龍 *Pan-lûng* on the south-east, and 龍華 *Lûng-hwo* on the north-west.

Commencing from that part of Shanghae district, near to Sûng-këang, we have

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1st. The 語兒涇 *Gnè-'n-king*, forming the boundary between the 華亭 Hwa-tîng district, and that of Shanghae on the south-west: this stream is connected with the 盤龍 *Pan-lûng* river by the 千步 Ts'hëen-poó cut, and flows southwards into the Whampoa.

2nd. The 韓倉港 *Han-chong-kòng*, to the east of the last-mentioned; this cut comes from the 俞塘 *Yu-dông*, on the north, and after throwing off several branches, flows on the south into the Whampoa.

3d. The 姚港 *Yaôu-kòng*, lying to the east of the last-mentioned; it is commonly called 彭家渡 *Pang-ka-doó*. It comes from a cross stream on the north called the 望海塘 *Móng-haè-dông*, and flows on the south into the Whampoa.

4th. The 馹馬塘 *Szé-mò-dông*, called also the 巨漕 *Ke-zaôu*, lies to the east of the last-mentioned; it comes from the 橫塘 *Wâng-dông*, and 六磊塘 *Luk-lèy-dông* on the north, from whence it crosses the 望海塘 *Móng-haè-dông*, and flows southwards into the Whampoa.

5th. The 沙岡塘 *So-kong-dông* lies to the east of the last-mentioned; this stream comes from the south side of the Whampoa, which it crosses in its course to the north: the southern part of the stream being called the 南沙岡 *Nân-so-kong*, and the northern one 北沙岡 *Pok-so-kong*; it then crosses the 茭門塘 *Kaou-mûn-dông*, 俞塘 *Yû-dông*, 浦滙塘 *P'hoò-wêy-dông*, &c. straight into the 吳松江 *'Ng-sûng-kong*. This stream is not said to flow southwards into the Whampoa, because it comes from the south of that river, and flows northwards across the country. We may here mention that the 望海塘 *Móng-haè-dông*, above spoken of, lies just inside of the So-kong; and that its course is from the 語兒涇 *Gnè-'n-king*, until it comes out into the *So-kong*, in front of the temple of 築耶將軍 *Keŭh-yâ-tsëang-keun*.

6th. The 紫岡塘 *Tsze-kong-dông*, lies on the east

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of the last-mentioned; its northern part lies in the 18th hundred, where it crosses the 俞塘 *Yu-dông*, up to the 春申塘 *Ch'hun-shin-dông*, and enters the district of 華亭 Hwa-ting; its southern part is in the 16th hundred, where it flows southward into the Whampoa. Formerly, in the 明 Ming dynasty, the 董 Chung family established themselves upon this stream, and deepened its channel: while at the point where it entered the Whampoa, they formed a new bend, which the common people have called 新河 the new river, not recollecting that the name of 紫岡 *Tsze-kong* was already attached to it. In reality the three streams called 岡 *kong* cross the Whampoa in their course, hence they have the same designation on both sides of that river.

7th. The 竹岡塘 *Chuk-kong-dông*, lies to the east of the last-mentioned; its course being in the same direction, across the Whampoa, and so northward; only when it comes to the 蒲滙塘 *Poó-wey-dông*, it is called 小菜浦 *Seaòu-laê-p'hoò*, which flows on to the Woô-sûng river.

8th. The 夾溝 *Hëet-kow*, lies to the east of the last-mentioned, receiving the waters of the same, and flowing southwards into the Whampoa.

9th. The 母子涇 *Moò-tszè-king*, lies still more to the eastward, it being the stream that waters the town of 閔行 *Mìn-hóng*, but stops about a quarter of a mile on the north-west of the town; it flows southward into the Whampoa.

10th. The 橫瀝 *Wâng-lit*, also called the 橫涇 *Wâng-king*, comes from the south side of the Whampoa, which it crosses in its course northward; and after passing the town of 閔行 *Mìn-hóng*, on the north-east, it crosses the 俞塘 *Yû-dông*, and several other streams, up to the 蒲滙塘 *Poó-wey-dông*, at the town of 七寶 Tseih-paòu; after which it flows on, across the Woô-sûng river, into the district of 嘉定 *Ka-ding*, through those of 太倉 *T'há-chang* and 常熟 *Châng-shŭh*, straight up to 江陰

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Këang-yin, where it enters the Yâng-tszè-këang. The three rivers of 沙岡 *So-kong*, 竹岡 *Chuk-kong*, and 橫瀼 *Wâng-lit*, all come from the 捍海港 *Han-haè-kòng*, on the south side of the Whampoa, and flow northward into the Woô-sûng river. But *So-kong* and *Chuk-kong*, after passing the Woô-sûng, to the north as far as 柵橋 *Zak-keaôu*, cannot be further traced, while the *Wâng-lit* flows on for 60 miles; thus constituting the longest river, flowing north and south, through the Shanghae district.

11th. The 淡水涇 *Tan-szè-king* lies to the east of the last-mentioned; from which on the one side, as from the 鷹竇湖 *Ying-dów-hoo* on the other, it derives its supply of water, and then falls into the Whampoa.

12th. The 鷹竇湖 *Ying-dów-hoô*, also called the 邢竇湖 *Ying-dów-hoô*, lies to the east of the last-mentioned; it derives its supply of water from the 南新涇 *Nân-sin-king*, as well as from the 橫瀼 *Wâng-lit*; on the east it communicates with the 陸道浜 *Luk-daóu-pang*, and on the south it falls into the Whampoa. Formerly, two clans, named severally 邢 *Ying* and 竇 *Dów*, dwelt here: hence the name. It has, however, become corrupted into 櫻桃湖 *Ying-dôw-hoô*. Cherry lake.

13th. The 陸道浜 *Luk-daóu-pang* is met with after turning the point where the 鄒家寺 *Tsow-ka* temple stands, and going towards the north; it comes from the westward, through the *Ying-daóu-hoô*, and falls on the east into the Whampoa.

14th. The 吳衝涇 *'Ng-chung-king* lies to the north of the last-mentioned; its waters come from the *Ying-daóu-hoô*, and flow eastward into the Whampoa.

15th. The 比俞塘 *Pok-yû-dông* lies to the north of the last-mentioned; it comes all the way from the east gate of the city of Sûng-këang, and crossing the 洞涇 *Tung-king*, 盤龍 *Pan-lûng*, 紫岡塘 *Tsze-kong-dông*, 沙岡塘 *Sho-kong-dông*, &c. it enters eastward into the

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Whampoa. This stream is of great importance for the irrigation and enriching of the rice-fields.

16th. The 六畝塘 *Luk-lèy-dông* lies to the north of the last-mentioned; its waters come from the 盤龍 *Pan-lûng*, and flow to the eastward, past the town of 顓橋 *Zen-keaôu*, or 磚橋 *Zen-keaôu*, across the 横灤 *Wâng-lit*, &c. through the 車溝 *Cho-kow*, which empties itself into the Whampoa, just opposite the 周浦塘 *Chow-p'oò-dông*.

17th. The 吳店塘 *'Ng-tëén-dông* lies to the north of the last-mentioned: it is also called 滬黙塘 *Hoo-tëén-dông*, it comes from the 新村塘 *Sin-tsún-dông* on the west, and after crossing the *Luk-lèy-dông*, &c. falls on the east into the Whampoa.

18th. The 華涇港 *Hwo-king-kòng* lies to the north of the former; its waters come from the 新村塘 *Sin-tsún-dông* and 莘莊 *Sin-chóng* on the west, and uniting with the 華漕 *Hwo-zaôu* flow eastward into the Whampoa.

19th. The 烏泥涇 *Woo-nê-king* lies to the north of the last-mentioned; and empties itself on the east into the Whampoa; on this river lay the ancient town of 烏泥鎮 *Woo-nê-chin*, at which, formerly, all the trade in this region was centred.

20th. The 長橋港 *Châng-keaôu-kòng* lies to the north of the last-mentioned, and forms the channel through which the 華涇 *Hwo-king* and 春申塘 *Chun-shin-dông*, empty themselves into the Whampoa.

21st. The 張家塘 *Chang-ka-dông* lies to the north of the last-mentioned, and enters the Whampoa.

22nd. The 瑤涇港 *Yaôu-king-kòng* lies to the north of the last-mentioned; its waters come from the 曹河涇 *Zaôu-hô-king* on the west, and passing by the 曹封塋 *Zaôu-fung-ying*, flow eastward into the Whampoa.

23rd. The 龍華港 *Lung-hwo-kòng*, or pagoda river, lies to the north of the last-mentioned; the old name of this was 百婆塘 *Pak-po-dông*, "Hundred dame stream," and

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it has been generally called the 百步塘 *Pak poó-dông*, "hundred pace stream;" the bridge that spans it, near the pagoda, has still this appellation; its waters used to come from the 蒲滙塘 *Poó-wey-dông*, through a water-gate, The sluice is, however, now out of repair, and the communication between the two streams cut off; a southern branch of the *Lûng-hwo-kòng*, comes from the town of 曹湖涇 *Zaôu-hoô-king*, from whence its united waters fall eastward into the Whampoa.

24th. The 蒲滙塘 *Poó-wey-dông* is a very important stream navigable for boats from the city of Shanghae, to that of Sûng-këang; it lies to the west of the *Lûng-hwo* pagoda; it receives the waters of the 盤龍 *Pan-lûng*, 泗涇 *Szé-king*, and 橫涇 *Wâng-maou*, and on the east of the 盤龍橋 *Pan-lûng-keaôu* (half way between 七寶 Tseih-paòu and 泗涇 Szé-king), receives the name of the 蒲滙塘 *Poó-wey-dông*. It crosses the *So-kong* and *Chuk-kong*, together with the 橫瀝 *Wâng-lit*, at the last place of intersection lies the town of 七寶 Tseih-paòu; on the east of this town, it crosses the 界浜 *Ká pang*, and enters the district of Shanghae; and from this point, up to the 新橋 *Sin-keaôu*, it receives into itself nine steams from the north, and five from the south. Underneath the 新橋 *Sin-keaôu*, flow the north and middle 新涇 *Sin-king* streams. East of the 新橋 *Sin-keaôu* is the village of 虹橋 *Húng-keaôu*, after passing which it receives on the north bank, the 野奴涇 *Yà noô-king*, the 漁水窪 *'Ng-szè-wak*, and the eastern and western 上澳 *Zóng-aóu*, when the stream arrives at the 小閘橋 *Seaòu-zak-keaôu*, which formerly communicated with the *Lûng-hwo-kòng*; a little beyond the *Seaòu-zak-keaôu* on the north bank, it joins the 肇嘉浜 *Chaou-ka-pang*, which passing through the west gate of the city of Shanghae, flows through the city into the Whampoa. The navigation along this latter stream is now, however, impeded, and instead thereof the 洋涇浜 *Yâng-king-pang*

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affords an opportunity for boats to communicate with the Whampoa.

25th. The 新涇 *Sin-king* was anciently called the 新涇浦 *Sin-king-p'hoò*; it crosses the 蒲滙塘 *Poó-wey-dông*, flowing from north to south: the part on the south of the *dông* is called the 南新涇 *Nân-sin-king*, and that on the north of the *dông* is called the 中新涇 *Chung-sin-king*, while that nearest the Woô-sûng river is called the 北新涇 *Pok-sin-king*. * It appears, that this Sin-king lies to the east of the 横瀝 *Wâng-lit*; as it comes out of the Woô-sûng river it makes a bend, passes through the 李崇涇 *Lè-tsung-king*, crosses the 蒲滙塘 *Poó-wey-dông*, and enters on the south into the 六磊塘 *Luk-lèy-dông*. In a historical account of these streams of water, we read, that formerly, when the Woô-sûng river was stopped up, the waters from the 太湖 T'haé-hoô, spreading round and round, passed in a great degree through the *Sin-king* of Shanghae district, whence they turned off into the sea through the Whampoa.

Eastward of the *Lûng-hwo* pagoda, towards the Woô-sûng river, the following streams connect themselves with the Whampoa.

26th. The 日赤港 *Nyit-tsit-kòng*, also called the 石灰港 *Shak-hwuy-kòng*, lies to the eastward of the *Lûng-hwo-kòng*; into this the waters of the Whampoa enter, and flow partly towards the north-west, up to a stone sluice, which is now destroyed, and partly towards the west, where they join the 肇嘉浜 *Chaou-ka-pang*.

27th. The 老高昌廟港 old *Kaou-ch'hang-meaóu-kòng* lies to the east of the last-mentioned; into this the waters of the Whampoa enter, and flow towards the west, into the 聖龍港 *Sit-lûng-kòng*, where there is a ferry; a temple has also been recently erected here, in front of which there is an ancient well.

* There is still a town of this name, on the south bank of the Woô-sûng river, a mile or two to the east of the Yà-ke-tun.

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28th. The 望塔港 *Móng-t'hat-kòng* lies to the north of the last-mentioned; into this also the waters of the Whampoa enter, and flow towards the west, until they join the 陳家浜 *Chîn-ka-pang*. Over this, there is a newly-erected bridge, from which the *Lûng-hwo* pagoda is visible; hence the name of the stream. The natives have peach gardens in the vicinity, which, when in blossom, form a pleasant prospect from the banks of the Whampoa.

29th. The 陳家浜 *Chîn-ka-pang* is to the east of the last-named: the waters of the Whampoa enter it from the south to the north, and after dividing into three branches, the western ones flow to the 三官堂 *Sa-kway-dông*, outside the south gate of the city; and the south-eastern one joins the *Móng-t'hat-kòng*.

30th. The 陸家浜 *Luk-ka-pang* lies to the east of the last-mentioned; and having been supplied with water from the Whampoa, it flows westwards, in front of the grave of 徐文定 Tseû-wăn-tíng, (formerly, minister of state in China, and a Roman Catholic), where it joins the city-ditch, and on the south communicates with the *Chîn-ka-pang*.

31st. The 薛家浜 *Sit-ka-pang* lies to the north-east of the former; it is supplied with water from the Whampoa, and then flows in a north-westerly direction, past the 青龍巷 *Zing-lûng-ane*, under the bridge near the 小普陀 *Seaòu-poó-to* temple; after which it takes a turn westward, past the 小插橋 *Seaòu-zat-keaôu*, and enters the water-gate under the city wall, called 朝陽門 Chaôu-yâng-mûn; here, after winding round inside the city walls, from the south-east towards the south-west, it takes a turn to the north, through the 中心河 Chung-sin-hô, and unites with the 肇嘉浜 *Chaou-ka-pang*, or main stream running through the city. This canal is said to be 4,740 feet long.

32nd. The 肇嘉浜 *Chaou-ka-pang* lies to the north of the last-mentioned; into this the Whampoa used to flow

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under the 郎家橋 *Lông-ka-keaôu* bridge, but the course has been interrupted; it now receives from the south the waters of the *Sit-ka-pang*, and from the north those of *Fong-pang*, which meet and enter the city by the 朝宗 Chaou-tsung water-gate, near the great east gate; it then passes in front of the magistrate's office, under the 魚行橋 *'Ng-hông-keaôu*, and various other bridges, until it goes out at the 儀鳳 E-fung water-gate, on the west side of the city; and passing under the 萬勝 *Ván-zéng* bridge, it takes a westerly course, and after a few windings joins the 蒲滙塘 *Poô-wêy-dông*, from whence it is navigable to Sûng-këang. This canal is the largest and most important of those that flow through the city of Shanghae: by means of this the tides extend through all the canals of the city. One says, that in consequence of the water-gates not being opened and shut at proper times, the course of this canal easily gets stopped up, and although efforts are made every year to clear it out, it relapses into its former condition. The best remedy he thinks would be to employ boats for the purpose of conveying the mud outside. This canal is about five miles long. At present, it is entirely stopped up at its mouth, and is only fed from the city ditch by the waters of the *Sit-ka-pang* and *Fong-pang*, on the right and left.

33d. The 方浜 *Fong-pang* lies on the north of the one last mentioned; in it the waters of the Whampoa flow under the 學士橋 *Hok-szé-keaôu*, and enter the city by the 寶帶 *Paòu-tá* flood-gate, near the little east gate; and after passing in front of the 城隍廟 *Zêng-wông-meaóu*, go as far as the temple of 關帝 Kwan-té on the west side of the city; the canal then takes a turn to the south, along the 中心河 *Chung-sin-hô*, and joins the *Chaou-ka-pang* in its passage through the west water-gate. There is a northern branch of it called the 侯家浜 *How-ka-pang*, which leaving the *Fong-pang*, near its western extremity, reaches nearly to the north gate; it then takes a turn easterly,

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and passes along the 五老峯 *'Ng-laòu-fung* canal, without any further outlet. This canal is, however, nearly stopped up by mud, and is very offensive, being never affected by the tides, except when they rise very high.

34th. 洋涇浜 *Yâng-king-pang* lies on the north side of the city, and is well known to Europeans, as forming the boundary between the grounds allotted by the Chinese authorities to the English and French residents. It is supplied with water from the Whampoa, and is spanned near its mouth by the 八仙橋 bridge of the eight genii; after which it passes by the 三茅閣 *San-maou-kok*, in its on course westward; then joining the canal at the west gate, it passes into the 蒲滙塘 *Poó-wêy-dông*, and so to Sûng-këang.

After passing the point of land on which the British Consulate stands, and proceeding westward up the Woô-sûng river, we find a few streams enter into the latter from the south, which we will just advert to. The first is the 寺浜 *Szé-pang*, which leaving the Woô-sûng, near the temple above the Soo-chow bridge, empties itself into the *Yâng-king-pang*. This used to be provided with a flood-gate, which is now broken down; it is navigable for small boats, and large ones may get through at high tides.

West of this is the 朱家浜 *Choo-ka-pang*, and the 蘆浦 *Loo-p'hoò*, neither of which are navigable; but in the latter is a 沸井 bubbling well, mentioned by some among the antiquities.

About six miles further on, is the 北新涇 *Pok-sin-king*, formerly the great outlet for the waters of the Woô-sûng river, which instead of pursuing their present eastward course, here turned southward, and poured into the 蒲滙塘 *Poó-wêy-dông*, through which they found a vent into the Whampoa, near the pagoda. At present, however, the *Pok-sin-king* is nearly stopped up, and only admits of boats going up to the town of that name, which is still visible from the Whampoa.

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About a mile further on, is the 華漕 *Hwo-zaôu*, where there is a ferry. If you land there and go towards the south, you will soon arrive at 劉家橋 *Lêw-ka-keaôu* a bridge thrown over the 橫瀝 *Wâng-lit* on the west; this stream communicates a little further on with the 蒲滙塘 *Poô-wêy-dông*, near which place is the boundary between the Shanghae and Tsing-poo districts, marked by a stone. The old histories say, that during the 宋 Súng and 元 Yuên dynasties, there was a communication here with the 青龍江 *Tsing-lûng-kong*, where many traders came and went, so that rich families were furnished with valuable commodities. At present, water communication is cut off, and the canal merely allows of the passage of a small rill.

On the north bank of the Woô-sûng river, proceeding eastward, there are a few openings, which we shall mention. First, the 舊江 *Kéw-kong*, old river, so called from its being the former bed of the Woô-sûng; the traces of which are still visible to some extent. A little further eastward are the 中沙洪 *Chung-so-hûng*, the 東浜 *Tung-pang*, and the 桃樹浦 *Daôu-shoô-p'hoò;* all of which run into the district of 嘉定 *Ka-díng*. Besides these there are the 岡浦 *Kong-p'hoò*, 申紀浦 *Shin-kè-p'hoò*, 牧犢浦 *Muk-tuk-p'hoò*, near the Soo-chow bridge, (where the former bed of a large river is visible,) and the 溪浦 *Key-p'hoò*, with the 陶林浦 *Daôu-lîn-p'hoò*, opposite Shanghae: after passing which we have the 洪口 *Hûng-k'hòw*, near the American Episcopalian establishment; the stream which comes out here connects itself with *Kong-wan*, and goes on from thence to *Tá-chang*, but it is too small for boats of a large size beyond *Kong-wan*. Further to the north-eastward, along the banks of the Woô-sûng river, is the 下海浦 *Hó-haè-p'hoò*, the 楊木浦 *Yâng-muk-p'hoò*, and the 西虬江 *Se-yet-kong*, a canal that runs nearly east and west, and extends past Shanghae in a westerly direction, parallel with the Woô-sûng river, but farther to the northward.

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We will now glance at the streams which empty themselves into the Whampoa commencing at the southern part of the district, from 閘港 *Zat-kòng* in the 南滙 *Nân-wey* district, and proceeding northward. First, we have, after passing 杜家行 *Toó-ka-hông*, the canal called 沈莊塘 *Sin-chong-dông*, after which comes the 周浦塘 *Chow-p'hoò-dông*; this, after entering the Shanghae from the Nan-hwuy district, passes 陳家行 *Chîn-ka-hông*, and the town of 塘口鎮 *Dông-k'hòw-chin*, where it enters the Whampoa. At this place the grain-junks from the southern districts assemble, in order to receive the annual tribute of rice, and convey it to the capital. Trading people also make great use of this canal. Passing this we come to the canal of 三林塘 *Sa-lin-dông*, which place has been already described among the towns and villages. Northward of this, lies the 小黃浦 little Whampoa, which is so called from its partial resemblance to the Whampoa, in one of its windings. Further on, we come to the 楊淄澨 *Yâng-tsze-low*, also called the 楊師港 *Yâng-sze-kòng*, near which lies the town of *Yâng-sze-keaôu*, already described; it joins on the north the 白蓮涇 *Pak-lëên-king*.

This is one of the most important streams on the east side of the Whampoa. It rises in the 都荎浦 *Too-daê-p'hoò*, passes the 張浜 *Chang-pang*, 呂家浜 *Lé-ka-pang*, 張江棚 *Chang-kong-zak*, up to the point called 牛角尖 *Ngêw-kok-tsëen*, where it gradually approaches the north-west, and passes 北蔡鎮 *Pok-tsá-chin*, up to the bridge of 徐家橋 *See-ka-keaôu*, and enters the Whampoa. This *Pak-lëen-king* communicates with all the districts of 南滙 *Nân-wey* and 川沙 *Cheyn-so*; the place where it now comes out into the Whampoa, has been banked in by the Chow family; formerly, the *Pak-lëen-king* was 200 feet within the 姜家橋 *Këang-ka-keaôu* bridge, whence it turned to the westward round the grave of the 曹 *Zaôu* family, and entered the Whampoa on the north-west. The

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traces of this course are still visible. but the channel has been filled up in the course of time, and turned into cultivated rice-fields, by private speculation.

To the north of 白蓮涇 *Pak-lëen-king* is the 黃家浜 *Wòng-ka-pang*; it joins the Whampoa, nearly opposite the south side of the city, and extends eastward up to the village of 龍王廟 *Lûng-wông-meaóu*, after which it joins the 東溝 *Tung-kow*, in its northward course to rejoin the Whampoa, half-way between Shanghae and Woô-sûng.

The next is the 張家浜 *Chang-ka-pang*, which joins the Whampoa. nearly opposite the great east gate of the city: a little further eastward it is called the 華漕漊 *Hwo-zaou-tat*, where it flows past the 塘橋鎮 *Dông-keaôu-chin*. Most of the other canals on the east of the Whampoa, are cut off by banks from the latter river, but this one is daily affected by the tides from the Whampoa.

Before turning the point of land, opposite the British consulate. called the 陸家嘴 *Luk-ka-tsèy*. the broad stream of the Whampoa, is called the 上海浦 *Zàng-haè-p'hoò*, because it flows past the city of Shanghae or *Zàng-haè*; the part of the Whampoa north of this is called the 下海浦 *Hó-haè-p'hoò*.

After turning the above point, we meet with a stream flowing into the Whampoa from the south, called the 高行浜 *Kaou-hóng-pang*, from the circumstance of its passing by a town of that name, within a few miles of Shanghae. This stream is also called 扛魚浜 *Kung-ng-pang*.

Further on is the eastern 洋涇浜 *Yâng-king-pang*, north of the town of 高行 *Kaou-hóng*, and another called the northern *Yâng-king-pang*; these are, however, both stopped up, though the name of the 洋涇渡 *Yâng-king-doó* remains attached to one of the ferries.

Beyond this, on the right bank of the river, is the 西溝 *Se-kow*, and further still the 東溝 *Tung-kow*; which latter is known to Europeans by a battery erected near; now,

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however, dismantled. These streams are connected at some distance from the mouth with a large sheet of water, called the 漩河潭 *Seyn-hô-tan*, lying on the south: this joins itself, still farther southward, with the 都臺浦 *Too-dai-p'hoò*, so called because a lieutenant-governor of the province, during the 明 Ming dynasty, had it deepened and widened, for the benefit of the people. Part of this latter stream belongs now to the district of 川沙 *Zeyn-so*.

The next stream connected with the right bank of the Whampoa lower down, is the 朱家浜 *Choo-ka-pang*, and further on the eastern 虬江 *Yet-kong*, opposite to the western *Yet-kong* before mentioned. The last stream worth noticing, connected with this side of the Whampoa, is the 界浜 *Ká pang*, boundary stream, so called from its forming the boundary between Shanghae and Paou-shan. This stream flows past a considerable town, called 高橋鎮 *Kaou-keaôu-chin*; and connects itself further with many of the streams to the southward, through which it is possible to get to the *Pak-leen-king*.

Beyond this, is the 老鸛嘴 *Laòu-kwan-tsèy*, near the mouth of the Woò-sûng river, just opposite the town of that name. This being an important post, where the intrusion of hostile vessels may be prevented, the Chinese have erected a battery there; but with what success those who remember the assault of the same by the English, during the war, can best tell.

堰牐護塘

DAMS, FLOOD-GATES, AND PROTECTING DIKES.

將軍堰 *Tsĕang keun yèn*, the general's dam, so called because it was constructed by a general in the 晉 Tsín dynasty, called 袁山松 Yuén-shan-sûng.

竹岡堰 *Chuk-kong-yen* and 沙岡堰 *So-kong-yen*; these dams are near the ridges of land of that name, in the southern part of the district; they were both constructed in the 元 Yuên dynasty.

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張涇堰牐 *Chang-king-yen-zat*, the dam and flood-gate upon the 張涇 *Chang-king*; which are said to be 30 feet wide and 10 feet wide.

新涇石牐 *Sin-king-shak-zat*, the stone flood-gate upon the Sin-king. This is the flood-gate near the *Lûng-hwo* pagoda, which used to connect the river that flows by the town of *Lûng-hwo* and the 蒲滙塘 *Poò-wey-dông* together. In the 元 Yuên dynasty, it was 90 feet wide and 18 high, and was repaired during the 明 Ming dynasty, by the magistrate of Shanghae. The native historian, however, presses the importance of its repair, as by this means people would not only be able to guard against deficiency or excess of water in the *Poò-wey-dông*, but also the channel of communication between 泗涇 *Szè-king* and 七寶 *Tsit-paòu* with Shanghae, could be regulated, and the 肇嘉浜 *Chaou-ka-pang* through the centre of the latter place, could be kept perpetually open.

薛家浜石牐 *Sit-ka-pang-shak-zat*, the stone flood-gate in the *Sit-ka-pang*, on the south side of the city of Shanghae. There was formerly a wooden gate here, built in the time of 萬歷 Wan-leïh of the Ming dynasty, which in the lapse of time has been destroyed. In the 18th year of 乾隆 Këen-lung (A. D. 1753), the magistrate built some stone buttresses, with grooves for a gate, which are still in existence.

郎家橋壩 *Lông-ka-keaôu-po*, the bank at the *Lông-ka* bridge, outside the great east gate, was built across the *Chaou-ka-pang*, to prevent the waters of the Whampoa from overflowing the city.

方浜石牐 *Fong-pang-shak-zat*, stone flood-gate on the *Fong-pang*, was built in the 42nd year of 乾隆 Këen-lung (A. D. 1777), outside the little east gate.

吳松江舊石牐 *'Ng-sûng-kong-kéw-shak-zat*, the old flood-gate on the Woô-sûng river, was first constructed during the 宋 Súng dynasty (A. D. 1120); in the 元 Yuên

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dynasty, it consisted of four openings, but was swept away. During the 明 Ming dynasty, it was rebuilt, and afterwards destroyed. In the reign of 康熙 K'hang-he, it was again constructed, but met with the same fate as the former erections, in consequence of the strength of the tide. The place is still known by the name of the 老牐 *Laòu-zat*, where there is a small village, but there is neither bridge nor flood-gate now to be seen.

吳松江新石牐 *'Ng-sûng-kong-sin-shak-zat*, the new stone flood-gate across the Woô-sûng river, is still in existence, about a mile higher up the stream, and is known to Europeans by the name of the Soo-chow bridge. Finding the waves too powerful at the former place, the present site was tried, and the experiment succeeded. It was built in the 13th year of 雍正 Yung-ching (A. D. 1735), and remains to the present day.

沿海護塘 *Yen-haè-hoo-dông*, the protecting dike along the sea-shore, is about 10 miles to the eastward of Shanghae. It extends from the 界浜 *Ká-pang* in the north, nearly opposite the town of Woô-sûng, in a southerly direction, to the town of 川沙 *Zeyn-so*, and beyond that to 南滙 *Nân-wêy*: it is raised about 20 feet high, has a deep ditch on either side of it, and is kept in tolerably good repair. The dike now referred to has been reared on the foundations of an ancient one: in the 9th of 成化 Ching-hwá (A. D. 1742), in consequence of the encroachments of the sea, the lieutenant-governor of the province, in conjunction with the various inferior officers constructed a mud bank, at which time the district magistrate superintended the work, commencing on the south-south-west from the place where the district of Shanghae used to border on that of 華亭 *Hwo-ting*, (below the town of *Nân-wêy*) and proceeding in a north-easterly direction, up to the place where it formerly bordered on that of 嘉定 *Këa-díng*, near Woô-sûng, 177,480 feet, or 33 miles and three quarters in length. After

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the lapse of years this bank became injured, and was frequently repaired. In the 22nd year of 嘉靖 Këa-tsing (A. D. 1542), the Japanese invaded the coast, when the lieutenant-governor ordered one 喬鏜 Keaou-tang to superintend the defences; this man expended his own funds and set the example, so that in two months, the work was completed, though the dike extended for 27 miles, leaving eight vents by which the superabundant water might escape. In the early part of the present dynasty, the dikes were again broken through, and the district magistrate repaired them; and so on, during the successive reigns, until in the 12th year of 乾隆 Këen-lûng (A. D. 1747), the tides having been unusually high, the dikes were again broken through, when it was found necessary not only to repair, but to raise them higher. As the water-vents, however, afforded an opportunity for the influx of the tides, to the great danger of the inhabitants, it was proposed to close them entirely, and to dig canals on either sidé, all along the dike, which were called 海塘浜 *Haè-dông-pang*.

The 備塘 *Pei-dông* is outside the dike just referred to, and has been called the small protecting dike. This was begun in the 12th year of 萬歷 Wán-leïh, and is 92,500 feet, or nearly 18 miles in length. For the purpose of constructing this dike, taxes were remitted to the amount of 6,800 taels.

The 土塘 *T'hoò-dông*, or earthen mounds, are three; one along the eastern bank of the Whampoa, near its mouth at Woô-sûng; where, in consequence of the high tides in autumn causing great injury to the crops, labourers from the neighbouring tythings have been required to construct a bank, from the mouth of the 界浜 *Ká-pang*, or stream which forms the boundary between the Shanghae and Paòu-shan districts, in a southerly direction, up to the 西新塘 *Se-sin-dông*, (about half-way between Woô-sûng and Shanghae), to the length of 29,200 feet, or five miles and a half. The second is along the north bank of the Woô-sûng river, commencing from the

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虬江 *Yet-kong*, which forms the boundary between 寶山 Paòu-shan and 上海 Sháng-haè, and proceeding in a southerly direction to 虹口 *Hûng-k'hòw*, near the school-establishment of the American Episcopalian Mission; this is 33,300 feet, or about six miles in length. The reeds which grow thereon are the perquisite of the mound-inspector, to indemnify him for his trouble in keeping it in repair. The third is nearly opposite Shanghae, commencing from the 土塘 *T'hoò-dông*, near 高行 *Kaou-hông*, and reaching southwards to the mouth of the 張家浜 *Chang-ka-pang*; it is 24,000 feet, or four miles and a half long.

The statistical accounts of Shanghae state, that all the ground to the eastward of the Whampoa is exposed to inundations from the sea, and that the autumnal tides have been higher in recent than in former years; in consequence of which, fields and houses have been submerged, and the produce of the harvest diminished; hence the people in that neighbourhood have been more particular in constructing dikes in self-defence. These being about 17 miles long, a superintendent of dikes has been appointed, to see to their being kept in repair. In consequence of this, the produce of the fields has lately been more abundant, and great advantages have accrued from this excellent plan. From the time that dikes have been constructed to keep out the tides, these latter have expended their force in a westerly direction, so that the city of Shanghae and its suburbs, and the tythings to the south of the same, along the banks of the Whampoa, to the extent of 27 miles, have been in danger of inundation during the very high tides; injury has thereby been occasioned to the city; and the fields to the westward of Shanghae, although the seasons have been favourable, have not been free from damage. Under these circumstances, says the native writer, it becomes the inhabitants of the west bank of the Whampoa, to imitate the example of those who occupy its eastern bank, and construct dikes in like manner.

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If they were to combine their efforts, he adds, they might turn seasons of scarcity into years of plenty. If those who have the management of these regions were to give some attention to the evils which beset the people, and set about such operations as these, it would certainly be for the general benefit.

POPULATION OF SHANGHAE.

The boundaries of the Shanghae district, in the 元 Yuên dynasty, compared with those of the present day, were more extensive by two thirds; but according to the ancient records, in the reign of 至正 Ché-chíng (A. D. 1360), the number of families scarcely amounted to 72,502, which together with 5,675 merchants and sailors, belonging to the sea-going vessels, constituted the population of the district.

In the 明 Mîng dynasty, from the reign of 洪武 Hûng-woò (A. D. 1390), to 隆慶 Lûng-k'hing (A. D. 1570), the the number of families was in round numbers, 100,000, and of individuals from 500,000 down 2 or 300,000. Early in the reign of 萬歷 Wán-leĭh (A. D. 1575), 青浦 Tsing-p'hoò was divided off, and the number of families ought to have been diminished by one third, and yet the old records say, that there were then 110,000 families and more. This originated, one may suppose, in the circumstance of the recorder's not having divided off the population. In the time of 天啟 T'hëen-k'hè (A. D. 1620), and 崇禎 Tsûng-ching (A. D. 1640), the vassals or feudatories* of Shanghae district were altogether 81,000 and more.

In the present dynasty, during the reign of 順治 Shún-chê (A. D. 1660), the inspection of the door-tablets exhibited the number of 81,961 vassals. In the 22d year of 康熙

* These were adult males, who held lands of the sovereign, and rendered him political service, or payment in lieu thereof. Kang-he says, that a 租丁 vassal is one who holds ten mows, or nearly two acres, of land, and pays two peculs of rice per annum.

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Kang-he's reign (A. D. 1684), the general number was about the same. In the 51st year of the same monarch (A. D. 1712), the inspection of the door-tablets exhibited the number of 86,725 vassals. In the 52d year (A. D. 1713), the emperor graciously commanded, that henceforth all the district officers should, at the time of inspecting the door-tablets, find out the increase of population, and report the real number in a separate document to the government; but that the levying of the taxes should be according to the number of vassals taken in the 51st year of Kang-he, which should thenceforth be considered the fixed estimate; while the vassals subsequently added should not be taxed with any additional impost. In the 4th year of 雍正 Yûng-chíng (A. D. 1726), before 南滙 Nân-hwûy was divided off, there were 93,294 vassals; but after the division, the real numbers were 48,209; to these must be added 198 vassals, for the gentry and literary graduates, who were graciously exempted from service, (making together 48,407); from which must be deducted an increase over the fixed estimate of 1,682, which makes the number of persons then fit for service 46,725.

In the 6th year of 雍正 Yûng-chíng (A. D. 1728), the imperial decree was received, that henceforth money should be levied in lieu of political service, according to the proportion of land held in fief. Thus in the 9th year of the same sovereign (A. D. 1732), it appeared on inspection, that there were 48,011 vassals, which was an increase of 1,286 (over the estimated number of 46,725 previously fixed).

In the 11th year of 乾隆 Këen-lûng (A. D. 1747), the results of the inspection were 48,759, which was an increase of 2,034 (over the estimated number).

In the 37th year of Këen-lung (A. D. 1772), the law for inspecting the door-tablets every fifth year was discontinued; and it was ordered, that henceforth a clear examination should be made every year, when an estimate was to be

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made up, and sent in to government. The estimate for the 40th year of the above-named sovereign, A. D. 1775, reported 48,209 vassals, which shewed an increase of 1,484 (over the fixed estimate of 46,725).

Allowing for the deduction of 198 vassals, who were exempted, as before stated, at the rate of .0017482337 parts of a tael each, the aggregate thereof would be 3 taels and .461 thousandths of a tael; with the addition of five per cent, charged for deficiency silver, or .173 thousandths more. Taking these sums into the account, in the estimate of the monies to be paid by vassals, each one would then have to pay (instead of .0017482337 parts of a tael) the sum of .0017842326584982; which (for 46,725 vassals) would make a total of 833 taels and .683 thousandths, with the addition of five per cent, for deficiency silver, or 41 taels and .684 thousandths. (The whole amount for vassalage fees, in lieu of personal service, would thus have been for Shanghae, in 1775, 875 taels, and .367 thousandths of a tael of silver.)

In the 10th year of 嘉慶 Këa-k'hing (A. D. 1806), the small district of 川沙 Chuen-sha was divided off from Shanghae, in which were 3,638 vassals; the vassals had increased by births at this time to 52,638, so that (deducting the above 3638, with 5213 over and above the fixed estimate of 46,725), there would then have been the number of 43,087 vassals fit for feudal service in the district of Shanghae.

The amount to be paid in lieu of service by the vassals of Shanghae and Chuen-sha united, was originally fixed at 837 taels and .144 thousandths; from which must be deducted the sum due from Chuen-sha of 64 taels and .967 thousandths. Taking care to add, however, to the original estimate, (of 837 and odd taels) five per cent for deficiency silver, or 41 taels and .857 thousandths; also five per cent for deficiency silver on the sum (of 64 and odd taels) taken off for Chuen-sha, or 3 taels and .246 thousandths.

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Thus the real sum to be paid for Shanghae would be (after deducting the 64 and odd taels for Chuen-sha) 772 taels and .237 thousandths, with the addition of five per cent, for deficiency silver, or 38 taels and .611 thousandths, making together 810 taels and .848 thousandths. There should be added, however, an allowance for the intercalary moon, (occurring about every $3\frac{1}{2}$ years, nearly the 42d part of the above sum, or) 19 taels and .292 thousandths, with the addition of five per cent, for deficiency silver, or .964 thousandths of a tael; having deducted the allowance for Chuen-sha of 14 taels, and .703 thousandths, with an additional five per cent, for deficency silver, or .735 thousandths of a tael, which would give the real allowance of 4 taels and .589 thousandths, with the additional five per cent, for deficiency silver, of .229 thousandths of a tael; thus making together an allowance for the intercalary moon of 4 taels and .818 thousandths of a tael.*

In the 15th year of 嘉慶 Këa-k'hing (A. D. 1811), the records gave for the male population of Shanghae, 291,113 males, and 236,162 females; making together 527,275. In the 16th year, or 1812, the increase of males (on the above number) had been 648, and of females 163; making together with the above sums a population of 528,086. During Kang-he's reign, and for some time after, it was found difficult to take the estimate of women and children, hence the account of these commences only with the 15th year of Këa-k'hing, or 1811.

Although the number of individuals ought to be some guide in the levying of imposts, yet says the native writer, we have long been bedewed by the Imperial benevolence, in remitting to us a part of these. Compared with those enumerated in the time of Kang-he, the number of inhabitants is now

* From the above it will be seen how small is the amount of vassalage fees paid by the population of China, and how exceedingly minute the government is in exacting the very uttermost farthing.

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multiplied many folds. Goods, however, are high in price, and deficient in quantity; from which we may argue the propriety of economy, in order to increase wealth, and of plainness in order to guard public morals, in doing both of which attention should certainly be paid to the rule of right.

AMOUNT OF CULTIVATED LAND IN SHANGHAE.

In the year 1353, the cultivated fields of the Shanghae district, amounted to 356,512 acres. In the year 1373, the amount brought under cultivation was 11,188 acres more. In the year 1567, the lieutenant-governor reported, that although the revenue arising from the various districts of Këang-nan was settled, that from the prefecture of 松江 Sûng-këang, was still unadjusted, in consequence of which the poor people were involved in perplexities. He therefore requested, that officers might be appointed to measure the fields, and settle the revenue to be demanded on account of them. An officer was therefore deputed to go in person and measure the fields in 華亭 Hwa-ting and 上海 Sháng-haè, dividing them into three classes, and numbering them accordingly. Whereupon it was found, that the latter district contained of taxable ground, including hilly and marshy spots, which were put at a lower rate, 344,409 acres. In the year 1572, 青浦 Tsing-p'hoò was divided off from Shanghae, besides which the salt-pans being handed over to the superintendent-of-salt's department, there were left 250,224 acres; ten years afterwards, the land was again measured, when a deficiency was allowed for of more than one thousand acres. In 1657, the amount of land, including marshes and pools, was 247,502 acres; and after deducting 371 acres, devoted to public and charitable purposes, with something more for marsh-land and pools, there were left of arable land 245,226 acres. From this time until the year 1713, some portions of the fields had been washed away by the river, and other portions regained, and the real amount under cultivation, exclusive of marsh-

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land, was found to be 244,389 acres. In the year 1726, the district of 南滙 *Nân-wey* was separated from Shanghae, when it was found, that only 127,911 acres were left under the jurisdiction of the latter. From this time up to the year 1795, more ground was lost by being washed away, and the real amount of arable land was then found to be 126,100 acres. From 1796 to 1810, more diminutions were occasioned by the inroads of the water, to the amount of 1,230 acres; and about the same time 川沙 Chuen-sha having been divided off from Shanghae, 9,696 acres went with it; so that the real amount now left under the jurisdiction of Shanghae is 114,152 acres, in addition to 1,181 acres in 鎮海 Chin-haè and 金山 Kin-shan, belonging to the military.*

REVENUE DERIVED FROM THE LAND IN SHANGHAE.

In the year 1194, the revenue from the district of 華亭 Hwa-tîng, amounted to 38,000 peculs of rice; at that time, the district of Shanghae was not divided off, but was included in that of Hwa-tîng, which was equivalent to the modern prefecture of Sûng-këang; from which we may conclude, that Shanghae alone could not have yielded more than 20,000 peculs. (Each pecul weighing 133 lbs. avoirdupois.)

In 1335, the revenue paid in summer, included three articles; viz. 430 pounds of raw silk, 93 pounds of cotton, and 45,400 peculs of wheat; the revenue paid in autumn, amounted to 256,800 peculs of rice, and 1,200,000 cash.

In 1390, the summer revenue was as follows; barley, 3,900 peculs; wheat, 67,500 peculs; silk, 232 pounds; cotton, 62 pounds; money, 5,800,000 cash. The summer revenue

* Thus at the time when the propulation of Shanghae was reckoned at 528,085, the land said to be under cultivation was only 111,152 acres. From which we may conclude, either that nearly five persons are supported on one acre, or that the arable land of Shanghae, is insufficient for the support of its population, the surplus of wh ich must therefore be supported by commerce.

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at the same period was 233,700 peculs of common rice; 200 peculs of glutinous ditto; 262,600 peculs of red ditto; 72,100 peculs of yellow peas; 4,200 peculs of speckled peas; and 600 peculs of red beans. Thirty years later, deductions were allowed from this, of 20 to 30 per cent on various kinds of lands, amounting in all to 28,300 peculs.

In 1536, the quantity of land in Shanghae district was about 350,000 acres, the revenue from which would have been 565,600 peculs of coarse rice; this would produce of clean white rice only .425 thousandths of the above amount, for which loss an equivalent in money was required at the rate of .23 hundredths of a tael per pecul, upon the whole; thus making, of clean white rice 240,300 peculs, and of money about 130,000 taels. From this time, the people found it easy to settle their accounts, and the officers experienced some difficulty in confusing them.

In 1567, the amount collected was 22,000 peculs short of the year just specified.

In 1572, the district of 青浦 Tsing-p'hoò was divided off, and the revenue from Shanghae district, thus diminished in size, amounted to 400,800 peculs of coarse rice. Ten years later, a more accurate measurement of the ground gave 390,700 peculs of coarse rice as the proper quantity. Some further deductions having been allowed, on account of the comparative unproductiveness of some parts of the district, the amount to be collected stood at 344,100 peculs of coarse rice, which when beaten out yielded only 155,500 peculs of clean white rice, for which an equivalent of 111,400 taels was allowed in money.

In 1619, the amount paid in produce was 143,370 peculs of clean white rice, with a money equivalent of 126,800 taels.

In 1645, when the present dynasty commenced its rule, as soon as the province of 江南 Këang-nân was pacified, the old regulations of the 明 Ming dynasty were put in force, and it appeared that the quota for the district of Shanghae

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was 388,400 peculs of coarse rice, which when cleaned, yielded 140,822 peculs of white rice, with an equivalent of 208,867 taels in money.

In 1676, in consequence of the wars, thirty per cent additional was levied, which five years afterwards was not demanded. In 1713, by an imperial decree, all these additional exactions were for ever abolished, and there was collected in the usual way, from the district of Shanghae, 143,891 peculs of white rice, and 222,030 taels in money.

In 1725, a report was sent in to the emperor that the prefectures of Soo-chow and Sûng-këang were heavily taxed, whereupon a deduction was made from both of 450,000 taels. Of this allowance, the district of Shanghae reaped the advantage to the extent of 49,702 taels.

When the district of 南滙 Nân-hwûy was divided off, the amount to be collected from Shanghae was reduced to 218,404 peculs of coarse rice ; which when cleaned, yielded 73,273 peculs of white rice, with an equivalent in money, of 98,536 taels including various other imposts.

In 1737, an imperial decree again reduced the gross amount levied on the prefectures of Soo-chow and Sûng-këang 200,000 taels, of which reduction Shanghae reaped the advantage to the extent of 13,169 taels ; at this time the amount paid in kind for this district was 72,356 peculs of rice, and 84,173 taels of silver. By these reductions the emperors Yung-chíng and Këen-lûng greatly established themselves in the affections of the people.

In 1795, the amount due from the district of Shanghae was found to be 214,855 peculs of coarse rice, yielding when pounded 70,978 peculs of clean white rice, with an equivalent of 82,912 taels in money.

In 1810, 川沙 *Ch'heyn-so* was divided off, and the district of Shanghae is now estimated at 199,179 peculs of coarse rice, which when cleaned, yield 64,438 peculs of fine white rice, with an equivalent of 77,000 taels in money,

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with 3,850 taels for wastage. Besides this, 442 taels additional are to be paid in the years wherein intercalary months occur, and 22 taels for waste. There is an additional revenue derived from husbandmen in lieu of personal labour, amounting to 772 taels ; for mechanics' patents, 105 taels ; for fisheries &c. 246 taels, with 12 for waste.

THE RATE AT WHICH COARSE RICE IS RECKONED FOR GOOD RICE.

For superior fields, every acre is rated at 1 pecul and .77 hundredths of coarse rice, which when cleaned is considered equal to 1 pecul and .23 hundredths of good rice ; the difference of .54 hundredths of a pecul being reckoned as waste.

For inferior fields, each acre is rated at 1 pecul and .41 hundredths of coarse rice, which when cleaned is equal to 1 pecul and .33 hundredths of good rice ; the difference of .18 hundredths of a pecul being reckoned as waste.

The lands outside of the sea-barrier are rated at 1 pecul and .23 hundredths per acre of coarse rice, without any additional charge for waste.

The five kinds of marshy lands, used for the cultivation of grass and reeds for fuel, are rated at .60 hundredths of a pecul per acre.

Public lands about the walls and ditches of the city are rated at .30 hundredths of a pecul per acre.

THE RATE AT WHICH FIELDS ARE RECKONED.

Fields bordering on the Whampoa, as compared with good fields are reckoned as 14 of the former to 10 of the latter. Low fields, as compared with good fields, as 15 to 10. Low fields bordering on the Whampoa, as compared with other low fields as 14 to 10. Marshy grounds as compared with good fields, as 2 to 1. Marshy grounds bordering on the Whampoa, as compared with other marshy grounds, as 14 to 10. Reed marshes as compared with good fields, as 3 to 1. Grass marshes as compared with good fields, as 6

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to 1. Grass marshes bordering on the Whampoa compared with other grass marshes as 14 to 10. Public lands and city ditches, compared with good lands, as 6 to 1.

THE MODE OF RATING TRIBUTE RICE WHEN COMPARED WITH WHITE GOOD RICE, OR EXCHANGED FOR SILVER.

Every pecul of coarse rice, is considered equal to .417 thousandths of a pecul of white rice. At present then every acre of ground rated at 1. 77 pecul of coarse rice, is considered equal to .738 thousandths of a pecul of white rice; every acre of ground rated at 1. 410 pecul of coarse rice, is equal to .588 thousandths of a pecul of white rice; and every acre rated at 1.230 pecul of coarse, is equal to .510 thousandths of a pecul of white rice; also every acre rated at 1. 800 pecul, is equal to .750 thousandths of a pecul of white rice.

For every pecul of coarse rice, there must be an allowance of .279 thousandths of a tael, which with various additions for presents and porterage, makes altogether .330 thousandths of a tael additional allowance for each pecul of rice. Thus on grounds rated at 1.77 pecul of coarse rice per acre, there will be an additional charge of .642 thousandths of a tael. Those rated at 1.410 peculs, would pay in addition .534 thousandths of a tael. Those rated at 1.230 peculs, would pay .474 thousandths of a tael. And those rated at 1.800 peculs, would pay .654 thousandths of a tael, beside other small charges.

The equivalent in money for duties paid in kind for those fields which are rated at 1.77 pecul per acre, is for each acre, .810 thousandths of a tael. That on fields rated at 1.80 pecul per acre is .822 thousandths of a tael.

Of the superior sort of fields there are four kinds; equal to 80,564 acres, producing of common rice, 142,598 peculs; equal to 59,595 peculs of white rice, with a money payment of 52,013 taels; of the superior sort of marsh lands there are five kinds, which altogether are equal to 29 acres of good land, yielding of coarse rice 52 peculs, equal to

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21 peculs of white rice, with a money allowance of 19 taels. Of the inferior kind of fields there are three kinds, which altogether are equal to 7,958 acres, yielding 11,220 peculs of coarse, equivalent to 4,690 peculs of white rice, with a money payment of 4,235 taels. Of the same sort of marsh lands there are three kinds, equal to 123 acres of good land, yielding of coarse rice 221 peculs, equivalent to 92 peculs of white rice, with 80 taels of money. Of the same sort of rice-lands outside the sea-bank, there are equal to 26 acres of good land, yielding 31 peculs of coarse rice, rated at 13 peculs of white rice, and 12 taels in money. Of the same description of grass and reed lands, outside the sea-bank, there are equal to 31 acres of good land, yielding 56 peculs of coarse rice, rated at 23 peculs of white rice, with 20 taels in money. Of the superior kind of lands, for which an equivalent in money only is reckoned, there are 25,330 acres, which produce of coarse rice, 44,834 peculs, rated at 20,544 taels. Of marsh lands there are equal to 58 acres, producing 150 peculs of coarse rice, rated at 48 taels. Of the inferior kinds of said lands, there are 27 acres, producing 49 peculs of coarse rice, rated at 22 taels. Of seed and straw lands of the same description there are equal to 7 acres, yielding four peculs, rated at 2 taels. Of public land and city defences, of the same kind, there are 16 acres, equal to 3 acres of good land, yielding 5 peculs of common rice, and rated at two taels in money,

There is likewise a charge on the fisheries, and on individual houses of 123 taels.

The whole of the white rice paid in kind is reckoned at 61,948 peculs, with 2,490 peculs of middling rice; making a total of 64,438 peculs; with which the above-mentioned amount of white rice, if summed up, nearly agrees.

The whole of the money payments are reckoned at more than 78,000 taels, which agrees nearly with the aggregate of the sums above specified. The difference being the omission

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in the rough statement above given of allowances for intercalary moons, deficiencies, &c.

Of the taxes in kind, there are paid into the hands of the intendant of grain for the prefectures of Soo-chow and Sûng-këang, 52,291 peculs of middling white rice, with 6,550 peculs of the superior kind of rice. There are also allowed for the use of the grain-junk men, 1,950 peculs; for the assistants to ditto from 金山 Kin-shan, 780 peculs; for those belonging to Këang-nân and Gnan-hwuy provinces generally, 1,132 peculs; there are likewise allowed for the military, 1,626 peculs; and retained for charitable purposes, 105 peculs; total, 64,434 peculs.

Of the taxes in money, there are paid into the hands of the treasurer of the province 46,830 taels; expenses of carriage, 2,035 taels; paid to the intendant of grain for the prefectures of Soo-chow and Sûng-këang, for expenses attending the transport of grain to Peking, 23,288 taels; to the intendant of grain for the provinces of Këang-nân and Gnan-hwuy, to repair the granaries, 1,867 taels; to the intendant of salt for the province of Chĕ-këang, 2,700 taels; kept in the district for the salaries of the officials, with sacrificial and other expenses, 2,033 taels; total, 78,753 taels.

The salaries of the officials above referred to, are arranged as follows.

Allowance to the lieutenant-governor of the province on account of Shanghae Taels	22.52	
Ditto to the prefect of Sûng-këang	26.166	
Three couriers for ditto, including horses	50.4	
Four messengers for ditto,	24.	
Four policemen	24.	
Three 三斗級 constables	18.	142.566
Salary of district magistrate	44.752	
Door-keeper for ditto	12.	
Fifteen policemen	90.	
Seven couriers with keep of horses	117.6	

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Seven chair-bearers	Taels	42.	
Four store-keepers		24.	
Three constables		18.	
Seven turnkeys		42.	
Thirty-one militiamen, including weapons		248.	
Twenty-four soldiers		172.8	
Repairs of granary, prison, &c.		4.972	816.124
Salary of assistant-magistrate		40.	
One door-keeper		6.	
Four policemen		24.	
One courier		6.	76.
Salary of secretary		33.114	
One door-keeper		6.	
Four policemen		24.	
One courier		6.	69.114
Salary of recorder		31.52	
One door-keeper		6.	
Four policemen		24.	
One courier		6.	67.52
Salary of rector of the college		40.	
Do. eleven scholars		44.	
One steward		22.	
Two servitors		24.	
Two door-keepers		14.4	144.4
Salary of inspector of the Whampoa		31.52	
Two policemen		12.	
Thirty-five bowmen		213.2	256.72
Vernal and autumnal sacrifices at the temple of Confucius		48.102	
Candles and incense for ditto		2.574	
Sacrifices at the various altars		25.177	75.853
Feast to the literati at Nan-king		8.121	
Keeping exercise-ground in repair		1.45	
Feast to the elders of Shanghae		4.942	

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Incense at the various temples Taels	5.967	
Allowance to writers at Sûng-këang	6.961	
Do. at Shanghae	14.917	
Ceremonies used in praying for rain	0.696	
New books at the beginning of the year	19.89	
Annual allowance for memorial arches	23.205	
Allowance to successful literarycandidates	10.442	
Stationary for the treasurer	10.	
Thirty-two orphans and destitute	41.39	147.981
Additional couriers, policemen, &c. now		1818.798
charged to account of Chuen-sha		45.147
		1863.945

For conveying medium white rice to the capital, the district possesses 68 grain-junks, and for conveying superior to white rice, seven junks.

According to the above it will appear, that the annual revenue derived from the district of Shanghae amounts to 64,438 peculs of rice, and 78,000 taels of silver. Of this, 58,841 peculs of rice are remitted to the provincial intendant of grain, and all the money, with the exception of about 2,000 taels, is either remitted to the provincial treasurer, or applied to public purposes outside the district. This last sum is retained in the district for the salaries of officers, and according to the schedule above given, is manifestly inadequate. The sum of 44 taels per annum to a magistrate who has to control about three hundred thousand people, and to collect and remit annually about 150,000 taels is truly ridiculous. Hence the Emperor is obliged to allow the magistrate about 800 taels to 養廉 yàng lëen, maintain his respectability. This, however, is far from being adequate. He has to employ legal financial and territorial advisers, each of whom require a thousand taels a year, and without whom he could not carry on the business of his office. It is asserted by the Chinese acquainted with the system, that

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such a magistrate receiving only 10,000 taels a year loses money, but that with 20,000 taels a year, he can make a little profit; others assert that the magistrates of Shanghae are enabled by peculation to squeeze fully as much out of the people as the emperor's tax in money amounts to. And when we consider, that the financial, judicial, and territorial departments of a populous district are entirely in their hands, this may easily be believed. The sums and amounts above specified constitute merely the territorial revenue. The customs are not included. These at Shanghae are, or ought to be, very productive. Taking the territorial revenue of this district at a money value of 150,000 taels, clear of expenses, and supposing that all the other districts of China, to the number of 1,700, are equally productive, the territorial revenue of China would then amount to 255,000,000 taels, or about £85,000,000 sterling. Such an income, however, is in all probability not realized by the emperor. Other districts are not all equally fertile with Shanghae; some have to be assisted by, instead of rendering any assistance to, the government. And then the tax in kind, which forms the half of the above sum, is conveyed to Peking at an immense expense, and sadly wasted on its way thither. So that if the emperor receives the half of what is sent he may consider it a good return.

THE REVENUE DERIVED FROM REEDS.

Formerly there was no tax on this article, but during the 元 Yuan and 明 Ming dynasties, the influential families engrossed the entire advantage to be derived from it. In the early part of the present dynasty, an officer from the board of revenue was sent to inspect the reeds, and the various lieutenant-governors were required to have the reed-grounds measured. Thus it appeared, that in the year 1663 the district of Shanghae possessed 8,664 acres of reed-ground, which were rated at 1,303 taels. Subsequently there were some variations of

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the amount, and in 1725, Nân-hwây having been separated from Shanghae, the latter district was found to contain only 881 acres of reed-land, rated at 279 taels. Eleven years later, the revenue derived from this source amounted to 325 taels; and in 1783 it had increased to 361 taels. At the last estimate, which was made in 1811, there were 1,356 acres of reed-land, rated at 361 taels.

REMISSIONS OF TAXES.

In 1645, seven tenths of the taxes were remitted, and four tenths of the military requisitions, in consequence of the interference with agriculture which took place about the close of the Ming dynasty. In 1651, in consequence of an inundation, six tenths of the autumn taxes were remitted; the next year there was a drought, which was followed by a remission of the taxes from the province of Këang-nan. In 1659 floods prevailed, and the taxes still due from the previous years were remitted.

In 1665, during the reign of Kang-he, in consequence of drought, the sum of 6,300 taels was remitted. The next year, in consequence of several storms and high tides during autumn, a remision of taxes took place to the amount of 24,348 taels. In 1670, the prefectures of Soo-chow and Sûng-këang were overflowed, and the taxes from those lands which were particularly injured were remitted to the extent of three tenths. The next year there was a drought, and those lands on which the crops had half failed, obtained a remission of one tenth; those on which they had three parts failed, obtained a remission of two tenths; and those on which the crops had nearly all failed, obtained a remission of three tenths. The amount which was thereby remitted amounted to 21,099 taels. In 1672, there occurred a hail-storm, on which account a remission was granted of 1,282 taels, with 43 peculs of rice. In 1684, in consequence of the supplies necessary for the military expeditions, one third of the coming year's taxes in kind was remitted. For several

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years in succession after this, various remissions of instalments still due, were granted; until, in the year 1693, in consequence of a drought, one third of the taxes in kind was remitted. In 1707, taxes were remitted to the amount of 1654 taels; and the next year the capitation tax, to the amount of 163,500 taels, was entirely dispensed with: during the same year, in consequence of severe floods, the tax on land was remitted to the amount of 14,778 taels. In 1712, taxes on persons and lands were remitted, amounting to 164,056 taels, together with all previous instalments still due; and so on, in a smaller degree, remissions took place to the end of Kang-he's reign.

In 1723, the first year of Yung-ching's reign, a remission was granted of all outstanding claims on account of taxes for the past fifty years. In 1724, there was an unusually high tide, and the fields were three fourths or totally destroyed, so that a remission was granted of 18,688 taels. In 1732, the tides again prevailed, and another remission was granted of 16,859 taels. In 1735, a decree appeared, remitting the sums which the people for the last twenty years had fallen behind in paying, of taxes in money, to the amount of 513,913 taels, and in kind, amounting to 51,417 peculs of rice, as well as 244,266 taels for deficiency silver, &c.

In the fourth year of Këen-lûng's reign, 1739, a decree was issued remitting 21,661 taels; and three years afterwards 10,588 taels were remitted, besides about 1,000 peculs of rice. In 1746, a remission was granted of 55,096 taels; and the next year, in consequence of high tides, 9,461 taels were remitted, with 9,238 peculs of rice. In 1755, in consequence of a bad harvest, the half of the accustomed grain was remitted. In 1794, an inundation occurred, and both rice and cotton were deficient, when a fourth of the taxes in money and kind was remitted.

In the fifth year of Këa-k'hing, 1799, a remission was

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granted of 13,397 taels; and five years later, from three to six tenths of the taxes were remitted, in consequence of bad seasons.

REGULATIONS REGARDING FORCED LABOUR.

During the 唐 Tâng dynasty, in the eighth century, one hundred families were reckoned as one 里 village, and five villages constituted one 鄉 township; over each village, there was a 正里 village-chief, who managed the business of the various families which it contained, and instructed them in the business of silk-cultivation and husbandry; he had also to examine into improprieties, and to urge people to pay their taxes or give their quota of forced labour. Head-men of the same kind in the cities were called 坊正 superintendents of streets, or wards, while those who dwelt in the country, were called 村正 superintendents of villages. The district of Shanghae contained five such townships, and the village chiefs amounted to twenty-five.

In the beginning of the 宋 Súng dynasty, in the 10th century, the principal people about the public offices were required to look after public property; and the 里正 village-chiefs, with the 戶長 principal families, and the 書手 secretaries were required to superintend the collecting of the duties; while the 耆長 old people, with the 弓手 archers, and 壯丁 yeomen were expected to apprehend the thieves, and thus co-operate with the officers in the police department. During the reign of 熙寧 He-ning (A. D. 1080), the labour of the elders and yeomen was dispensed with, and the system of the 保甲 constabulary was brought into operation, under the designations of 保正 constable and 保長 head-constable. The emperor 元祐 Yuên-yéw (A. D. 1100), re-established the system of elders, but after his time, the constabulary system again revived. According to a statistical work referring to the time of 嘉熙 Kéa-he (A. D. 1260), the district of Hwa-ting (or Sûng-

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käang), had 13 townships and 309 constables, which allowed five townships for Shanghae, with 115 constables.

During the 明 Ming dynasty, or the fifteenth century, a village or hundred consisted of 110 families, of which ten of the richest were considered heads, and the rest were divided into ten tythings under their control. To manage the public labours, there was a 里長 head-man over each hundred, and a 甲首 chief over each tything, who managed the business of their several tythings and hundreds for one year; so that in ten years 排年 it came round to each man's turn again. The principals were arranged according to their incomes or the inmates of their families, and the rest were divided into three classes, of upper, middle, and lower; the public labours were divided over five years, and every ten years a new arrangement was made. Every description of forced labour was thus equally divided, and people might take their choice, either to work or to pay an equivalent in money, which was denominated 均役 equalized vassalage. There were other kinds of service called 雜泛 mixed labours. The system after a time, however, proved very burthensome, and was changed for another. This was to make a new arrangement for each 區 section every five years, at which time were appointed the 大役 greater services, such as the conveyance of the imperial revenues to Nanking and Peking, and the receipt and payment of the taxes in money. They also made a new arrangement for each 圖 division every ten years, at which time were appointed the 小役 smaller services, such as that of task-masters, head-constables, superintendents of canals, and such like. But the official underlings made excessive demands, and various evils were the result; so that every one was ruined who undertook these services. One 屈正心 Koó-ching-sin then invented the principle of voluntary labour, which was extended over some thousands of acres, but the people were as much distressed as ever.

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About the year 1570, the lieutenant-governor, 海瑞 Haè-suy, put in practice the one principle of management which was adopted through the whole of the Soo-chow prefecture; which was to make no distinction between money-payments and vassalage, but to require all payments to be made to the officers, who were to hire labourers as occasion required; in this way, forced labours and money-payments were equably adjusted, and the people considered the arrangements very convenient. Still the 糧長 superintendents of grain and the 里長 village-chiefs, though abolished in name, were in reality continued; forced services were abruptly demanded of the agricultural labourers, while the receiving and conveying of all kinds of taxes was as before committed to the influential families. In the year 1640, the government undertook the conveyance of the taxes in kind, and no longer required this of the people, but the power of the Ming dynasty was then in its decline. In reviewing the whole of the proceedings of the Ming dynasty, on the subject of vassalage, we find that the prefecture of Sûng-këang was more particularly burthened; yet in 1633, one 沈麟瑞 Shin-lin-suy, a native of Shanghae, made the suggestion regarding 圌田 associated fields; those which belonged to the gentry, were called the 官圌 officers' association; those which belonged to the literary graduates, were called the 儒圌 scholars' association; which two were considered of greatest importance; while the people's fields, throughout each tything, were divided into five inferior associations; in this way, the taxes in kind were regularly paid, and the vassalage was more equably adjusted. This was the first intimation of the plan, afterwards adopted, for equalizing the fields and forced services.

The rulers of the present dynasty set about remedying the corrupt regulations of the Ming dynasty, and in the first place dispensed with the necessity of conveying the taxes in kind to Nanking; and instead of the people being required

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to transport the revenue, the officers of government were directed to receive and convey it. The fields were again measured, to have the imposts rightly adjusted, and a certain sum was allowed for the expense of the same. In 1646, it was settled, that the government should itself transport the rice to Peking, but the receiving and handing over of the grain at the granaries was entrusted to the more respectable inhabitants, as formerly. In 1649, the lieutenant-governor 秦世楨 Tsin-shé-chin, suggested that the officers had better receive and hand over the grain, allowing five per cent for waste; to which the board of revenue assented; but the people were pressed into service, just as usual, and the Tartar soldiers made extravagant demands; the allowance for waste was also excessive, amounting even to eighty per cent; so that the people were greatly distressed. In 1655, the mixed services, together with the building of grain-junks, were not required of the people; and 1659, the officers of government first began in reality to take charge of the payment of the revenue; at this time, a strike was allowed for the bushel, and this latter was fixed to a definite size; thus weights and measures being adjusted, there were no excessive demands. It was also forbidden 提充 to summon people to supply deficiencies in forced labours, or to 納贖銀 require supplementary payments from the head-men. The 提充 summoning of people to supply deficiencies of labour, was in this way: According to the old regulations, the vassalage used to come round once in ten years, but afterwards when the labours required were abundant the same was demanded every five, or every two or three years; or when the periods above-mentioned arrived, the vassals were employed for a short time, but the old work having been accomplished, they were required to do the same again the next year. The 納贖 requiring of supplementary payments was as follows: The head-man of a given canal having deepened the channels in his own tything, was

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sent to assist in some other tything; or he was required to pay a certain sum, on account of each of his men, if they failed to go on the service required. On this account, one 施維翰 She-wei-hân petitioned that such exactions might be abolished. In 1662, the lieutenant-governor 韓世瑞 Han-shé-suy requested, that the regulations for 均田均役 equalizing the taxes on land and forced labour should be established. At that time, in Shanghae there was practiced a sort of 捆束 bundle-binding system; every tything was divided into ten 束 bundles, which made one 捆 binding; which was the same in fact with the 十甲 ten constabularies, only differing in name. The people were all arranged under 捆頭 head-binders and 束頭 head-bundlers, and were thus employed for all sorts of services. The 均田均役 system of equallizing land and labour, was first suggested by a native officer of Shanghae, named 柯耋世 Ko-sung-shé, but the lieutenant-governor above-named petitioned that it might be put in practice; little attention, however, was paid to his request. In 1667, the magistrate of the 婁 Low district, named 李復興 Lè-fŭh-hing, first put this plan in operation, and the people were very well content. About this time, the prefect of Sûng-këang 張羽明 Chang-yù-ming gave up his own salary, in order to supply the demands of the inferior officers, and the current expenses in the four districts of his prefecture, giving orders at the same time that they should thoroughly carry out the above system. From that time, each district was divided into ten 保 wards, each ward into thirteen 區 hundreds, each hundred into ten 圖 tythings, and each tything into ten 甲 constabularies; having made these divisions, the gentry, scholars and common people were severally required to attend to their own fields, and pay their own taxes; while all the various offices of task-masters, annual superintendents, chief constables, and heads of canals, were entirely abolished. In 1674, the treasurer 慕天顏 Moó-t'hëen-yên, petitioned the emperor,

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that these regulations might continue perpetually in force.

In 1681, the district magistrate 史彩 Szè-tsaè amended various abuses. and re-established the constabulary system, while he abolished vassalage; after this, the exactions of the store-keepers, grain-measurers, porters, &c. were gradually prohibited and restrained. At that time the principal officers were anxious to prevent their underlings from exacting fees by setting up men of straw, and pretending that they were realities; but notwithstanding all their anxieties, the people were annoyed as much as ever. In 1684, the viceroy, named 于成龍 Yû-ching-lûng, put in practice the 保甲 hundred and tything system, and issued 38 regulations for putting a stop to robberies. Every ten families was required to have a tablet for the purpose of ascertaining who were resident among them. In the 17th year of Këa-k'hing (A. D. 1813), the treasurer 慶保 K'hing-paòu set forth the former prohibitions regarding the constables of hundreds and tythings; and the following year the lieutenant-governor 朱理 Choo-lê gave orders that an inquiry should be instituted along the whole length of the Whampoa, regarding the villainous fishermen who stopped up the river by night with their nets, under pretence of catching fish, but really with a view to plunder, causing that the boats which came along in the dark should become entangled in their nets and capsized, whilst they took advantage of the opportunity to rob the sailors. This being likely to involve the people in misfortune, an order was issued to inquire into the matter.

CUSTOM AND TOLL HOUSES.

During the 宋 Súng dynasty (A. D. 1120), the magistrate of 秀州 Sew-chow (Këa-hing), having repaired the Woô-sûng and Whampoa rivers leading to 青龍 Tsîng-lûng, sea-going vessels repeatedly visited the port, and a request was made that a collector of customs should be appointed. Before this time (A. D. 1110), a superintendent of customs

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had been stationed at 華亭 Hwa-ting (Sûng-këang); and on the Woô-sûng and Whampoa rivers becoming impeded, foreign vessels rarely approached, so that it was thought sufficient to direct the magistrate of the district, to take charge of this department in addition to his other duties; but at this time a collector was again appointed. A few years afterwards, foreign nations came presenting their wares, and the superintendent of the port was directed to purchase them on the spot.

In the year 1225, a superintendent of the port was appointed at Shanghae, who encouraged foreign merchant-vessels to assemble at the place, which the next year returned to their own country: when the duties had been charged on these according to the regulations, they were remitted to the capital, after which the goods were allowed to be sold. The advice of an officer named 王楠 Wâng-nân was at that time complied with, to levy single and double duties according to circumstances. In the year 1298, the customs of Shanghae were merged into those of Ning-po. Five years afterwards, merchants were prohibited from going to sea, and the custom-regulations were discontinued. From this time the regulations were frequently established and as frequently set aside, until the year 1328, when a number of sea-going vessels arrived at the port, and the customs were paid into the provincial treasury.

According to the history of Shanghae, it appears that there was in ancient times no custom-house at Shanghae; but on consulting the historians of the 宋 Súng and 元 Yuên dynasties, it seems that a collector of customs was then appointed, which office is the same with that of the present superintendent of customs. Moreover it appears, that one mile south of 華涇 *Hwo-king* (*see the account of the waters of Shanghae,*) the natives are in the habit of calling the place by the name of 關上 *Kway-lóng* custom-house. At 吳店塘 *'Ng-tëen-dông*, also, there is a bridge, which is called

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關橋 *Kway-keaôu*, the custom-house bridge. Both these places are near to the ancient town of 烏泥涇 *Woo-nê-king*, regarding which 顏 Yen in his history says, that at *Woo-nê-king* there were two offices for the inspection of merchandize and the collection of duties; there were also two water-gates, one on the north and the other on the south, called the reed-toll-booths, which we suppose may have been the custom-houses of former days; but it is difficult to ascertain the entire truth in these matters. The present custom-house commenced from the time when the embargo was taken off sea-going vessels, during the reigning dynasty.

In the year 1685, the custom-house at Shanghae was established to take entire charge of the duties arising from sea-going vessels arriving at the port, which was superintended by an officer from the board of revenue, assisted by a secretary. When the year was expired, a report was sent up of the amount received. In the first instance, the office of the collector, being stationed at 滬關 Tsung-keuĕ, was found to be too confined, and was therefore removed to the city. In the year 1722, the former officers were removed, and the lieutenant-governor of Soo-chow was directed to look after this matter, and to select an officer, whom after reporting his name to the emperor he might employ to act for him. In 1730, an intendant of customs was appointed to this station.

The office of collector of customs was first located inside the little east gate, at a place which was formerly the residence of the inspector of the district; in 1687, however, a petition was sent up to the chief officers of the province, that the office might be removed; and from the time when the business reverted to the charge of the intendant of customs, the building above-mentioned was discontinued as a toll-booth, and is now employed as a temporary hotel for travelling officers. The custom-house at present is outside the little east gate, facing the north-east, on the banks of the

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Whampoa. The intendant of customs stationed here, has charge over 24 places, where there are outlets to the sea. In 1729, the six ports near 廟灣 Meaóu-wan, having been reckoned under the superintendence of the 淮安 Hwûy-gnan prefecture, and the remaining 18 ports at which custom-houses are stationed, being within 200 miles, were left under the jurisdiction of this collectorate. These were,

吳松 Woô-sûng, lying in the district of 寶山 Paòu-shan, distant from Shanghae by water 18 miles.

劉河 Lêw-hô, situated in the district of 鎮洋 Chin-yâng, in the department of 太倉 T'haé-ts'ang, distant from Shanghae 48 miles.

七丫 Tseĭh-yà, in T'haé-ts'hang, a little to the north of Lêw-hô, distant 49 miles.

白茆 Pĭh-maou, in the same department, still further north, distant from Shanghae 54 miles.

徐六涇 Tseû-lŭh-king, situated in the district of 昭文 Chaóu-wăn, prefecture of Soo-chow, on the south side of the mouth of the Yâng-tszè-këang, distant 73 miles.

福山 Fŭh-shan, situated in the district of 常熟 Châng-shŭh, on the south bank of the Yâng-tszè-këang, distant 91 miles.

黃田 Hwâng-tëên, situated in 江陰 Këang-yin district, on the south bank of the Yâng-tszè-këang, distant 140 miles.

瀾港 Lân-këàng, situated in the district of 靖江 Tsing-këang, on the north bank of the Yâng-tszè-këang, distant 150 miles.

黃家港 Hwâng-këa-këàng, situated in the district of 泰興 T'haé-hing, on the north bank of the Yâng-tszè-këang, distant 180 miles.

孟河 Măng-hô, situated in 武進 Woò-tsín district, and 常州 Châng-chow prefecture, on the south bank of the Yâng-tszè-këang, and distant 170 miles.

任家港 Jin-këa-këàng, situated near the city of 通州 T'hung-chow, on the north bank of the Yâng-tszè-këang, distant 120 miles.

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呂四 Leu-szé, also situated in T'hung-chow, at the point of land forming the north side of the mouth of the Yâng-tszè-këang, distant 180 miles.

小海口 Seaòu-haè-k'hòw, situated in the department of 海門 Haè-mûn, distant 120 miles.

石莊 Shih-chwang, situated in 如皐 Joô-kaou district, in the department of 通州 T'hung-chow, north of the Yâng-tszè-këang, distant 180 miles.

施翹洞 She-keaou-hó, situated on the island of 崇明 Tsung-mîng, distant 84 miles.

新開河 Sin-k'hae-hô, situated also on Tsung-mîng, distant 90 miles.

常沙頭 Ch'hang-sha-t'hôw, also on Tsung-mîng, about the same distance.

澉浦 Tsung-keuĕ, situated in 華亭 Hwa-ting district, about 54 miles, to the south of Shanghae, near the opening of Hang-chow bay.

In fixing the period for the payment of duties, from all the above ports, the intercalary moons were left out of the reckoning; the year was considered as containing 12 months, and two seasons were appointed for reporting the amount, which was transmitted at once, at the end of the year. The merchants were allowed to secure the vessels themselves, and when the period of the collector's holding office expired, the security-bonds were transmitted to the board. When new stamped ledgers for entering the duties were required, they were to be solicited from the treasurer's office six months previously.

The amount of duties for the year 1690, was fixed at 23,016 taels. In the year 1729, the sum collected from the six ports previously spoken of as passed over to another collectorate was deducted, amounting to 1,536 taels. The duties arising therefrom were sent up to the treasurer's office twice a year, which at the proper period were transmitted to the board of revenue for examination. The annual sum after

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the above deduction amounted to 21,480. In 1703, thirty taels were ordered to be deducted annually for the assistance of those scholars who had attained the highest literary degree, but were not yet appointed to office.* The next year, 2,500 taels were ordered to be taken out of the annual amount for the porterage of copper sent to the provincial capital,† to be coined into cash. In 1736, the sum of 25,800 taels were directed to be annually deducted from the *overplus* duties ‡ in order to make up the deficiencies of 養廉 batta, or allowance for the maintenance of their respectability, for the officers of Këang-nân province and other public expenses.

In 1737, a separate sum of 6,400 taels was appointed to be paid annually out of the overplus duties, for supplying the deficiencies of public expenses.

The overplus revenue had been found, in 1722 to amount to 15,000 taels; and in 1749, to 62,000 taels. The old regulation with regard to this surplus revenue was to ascertain by comparison, the utmost amount that had been received for three years together, and then if the sum collected did not come up to this, the collector was to make it good. In 1799, this mode of comparing the different years was discontinued, and the amount fixed at 42,000 taels; if more than this was collected, whatever was received was to be sent up.

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* Many scholars after succeeding at the metropolitan examinations, are left for some time without appointments; they are therefore provided for in this way.

† It appears that large sums are charged for the mere transport of copper to the various provincial capitals, to be coined into cash, which are deducted from the amount of duties levied at the different custom-houses throughout the country. The coining of these cash, therefore, costs the government much money, besides the purchase of the copper, and the trouble of coining.

‡ The overplus duties are sometimes more than the real amount required from each custom-house, to be sent to the board of revenue. Thus as here, the government can dispose of such overplus for public purposes.

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As to the duties themselves, it appears that an allowance of 30 per cent was granted on the import and export duties of merchant-vessels trading with Cochin-China: on merchant-vessels trading with Japan, an allowance of 40 per cent was granted on import duties, and in lieu of export duties, whatever the cargo might be, the sum of 120 taels was demanded on each vessel. On merchant-vessels trading to Fokien and Canton, from April to September, an allowance of 30 per cent was made on both import and export duties; and from October to March, an allowance of 50 per cent. On merchant-vessels trading to Shan-tung and Chinese Tartary, with all the intervening ports, an allowance of 20 per cent was made. In addition to the above, on merchant-vessels trading to Cochin-China, Shan-tung and Chinese Tartary, an extra allowance of ten per cent was made; and on vessels trading to Japan, Fokien, and Canton, according to the regulations, an allowance of 5 per cent was made, and an extra allowance of five per cent. All copper and iron, with vessels manufactured of those metals, were forbidden to be exported. The duties on wearing-apparel and various implements, with mixed cargoes and marine stores, are detailed in the custom-house regulations, a copy of which the superintendent of customs is to have engraven on a board, and set up in the custom-house. It was also determined that articles for immediate use, which did not amount to anything of moment, and smaller matters of trade, the prime cost of which was less than ten taels, together with small fishing and coasting vessels should be exempt from duty.

Masters of trading-junks wishing to proceed to sea, were to report themselves to the superintendent of customs and the local officers for examination, to see if they were respectable and honest persons, whose names and places of abode, with their intended destination were known; when they were to make out a security-bond, according to the proper form, and brand their mark upon the sides of the vessel.

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A passport would then be granted, which on going out of port would be examined, and on their return, cancelled. On coming in from sea, the vessels must also be examined, and registered; afterwards should they be prevented by the unfavourable monsoon from returning to their original port, they may solicit passports from the magistrates of the places where they happen to be, who on security being provided, will furnish them accordingly. These must on their return, be handed in to the office at the place to which they belong to be cancelled.

Whenever native merchants go abroad, or when Chinese junks come from foreign parts, the number of people on board must be ascertained, together with the length of their intended voyage, when they will be allowed to take with them a pint and a half of raw rice for each man daily. Those who take more than this in contravention of the regulations will be punished, and the civil and military officers, who do not exert themselves to examine, so that a larger quantity is smuggled out, or if the people are found carrying out rice by smaller outlets to the sea-shore, the officers will be cashiered and punished.

Whenever rice, wheat, pulse, or other grain is clandestinely exported, with a view to private advantage, the offenders must be separately punished, and the vessels and cargoes on which such rice is found will be confiscated; the civil and military officers who shall be found receiving bribes to connive at this, shall also be cashiered and punished.

The salary of the collector of customs, with the extra allowance to enable him to keep up the respectability of his station, shall be 600 taels. The wages of those under him shall be, for every clerk, 1.8 taels monthly for his food, and eight taels for his wages; for every assistant clerk, the same sum for food, and four taels for wages; for every copyist and accountant, the usual allowance for food, with one tael five mace for wages; for every servant, eight mace; for

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every policeman, runner, watchman, chair and umbrella-bearer, six mace. For every house-keeper for each of the the nineteen custom-houses, the usual sum for food, and two taels for wages; for servants in these establishments, 1 tael eight mace each; for every tide-waiter, boatman, watchman, and cook, nine mace for food, and six mace for wages.

REGULATIONS REGARDING SALT.

The Shanghae district formerly included a large portion of the sea-coast, and during the Sûng dynasty, an inspector of salt was appointed for Sûng-këang, at 下沙 *Hó-so* and 華亭 *Hwo-tîng*; when the amount of salt expected was 28,000 bags, each containing 300 catties, and yielding a revenue of 18,000 cash, or 60 cash a catty. During the Yuên dynasty, there were manufactured 33,000 quarters, of 400 catties, each catty yielding a revenue of 250 cash. The Mîng dynasty, removed the office of salt inspector to *Hó-so*, and committed it to the charge of a sub-prefect, or an assistant inspector, who inspected the transport of salt to the Chĕ-këang province. At that time *Hó-so* had under it nine establishments. In 1460, two or three more establishments were added, upon which were employed 15,000 workmen, who produced 42,000 quarters of salt per annum.

ON THE DISTRICT GRANARY FOR STORING UP THE GRAIN.

During the Mîng dynasty (A. D. 1431), a granary was established for storing up the corn, in order to supply the wants of the people, which was called 濟農倉 the Granary in aid of the agriculturists. In 1552, it was destroyed by the Japanese, and 10 years afterwards rebuilt.

During the present dynasty (A. D. 1683), a granary was built called the 常平倉 Perpetual tranquillity store, in which grain was collected for the supply of the people; from thence was taken all grain necessary for the military and charitable establishments.

In 1727, a granary was built at the public expense, on the

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west of the magistrate's office; and an order issued that grain should be stored therein amounting to 20,000 peculs, which was either to be bought with money from the public treasury, or to be taken out of the quantity usually sent to the capital.

In 1737, it was arranged that, as Shanghae was frequently affected by damp from the high tides, half of the grain in store should be sold every year, and the whole renewed every third year; also that in years of dearth, the poor among the people should be allowed to borrow without interest grain from this store, to be repaid after harvest. It was also arranged, that in years of scarcity, sheds should be erected in the villages round, where grain might be sold at reduced prices, under the inspection of the officers: if however any peculation on the part of the officials was detected, it was to be severely punished. The grain was to be sold to the people according to their names on the constable's list, at the rate of one fifth of a pecul to each householder.

In 1808, a quantity of grain was ordered to be sent from this store to Nan-king and Chuen-sha; some also was used for prisoners; so that the amount left in the granary did not much exceed 15,000 peculs.

ON THE VILLAGE GRANARIES.

These were intended to make up for the deficiencies of the district granary. In 1734, 2,300 peculs of rice were taken from the taxes in kind, and deposited in four parts of the district, under inspectors, who were to regulate the quantity given out. The next year the supply from the public store was discontinued, and the people were exhorted to contribute willingly, without any fixed amount; when one man subscribed 260 peculs, and books were opened in different parts of the district to receive further contributions, but the scheme did not meet with encouragement. These village granaries were established for the purpose of lending

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grain to poor people to be repaid after harvest; in case of bad crops, they were to be excused the interest, and in times of real distress, they might delay the payment until the next year.

ARRANGEMENTS MADE IN TIMES OF SCARCITY.

In 1336, there was a great inundation, and the taxes were remitted; so also in the following year, and three years after that, famine prevailed, so that the public granaries were opened, and the wealthy among the people exhorted to contribute to the relief of the distressed. In 1374, another flood occurred, and the year following relief was granted to the people at the rate of a pecul to each householder. In 1402, famine prevailed, in consequence of inundations throughout the Hwa-ting and Shanghae districts, and so for several years in succession, when relief in various ways was afforded. In 1431, the taxes were remitted in consequence of inundations. In 1460, a similar event occurred, and the taxes were lightened; and so on, at different times, until in 1494, both pestilence and famine prevailed. In the 16th century, years of scarcity were frequent, when taxes were remitted: in 1581, the sea is said to have overflowed the land, when a benevolent individual buried several hundred corpses at his own expense. Five years later there was a drought, and the famine was so grievous that the people are said to have eaten each other; when the officers adopted expedients for the relief of the distressed, and 300,000 taels were entrusted to the hands of one 楊文舉 Yâng-wăn-keù, to relieve the prefectures of Soo-chow and Sung-kĕang; this fellow, however, proved to be greedy of gain, and was dismissed. At this time, the whole of the customs collected from this region were devoted to the relief of the people. In 1605, another inundation occurred, and 50,000 taels were expended on the occasion. We mention this year in particular, in order to introduce to the notice of our readers, the liberal sentiments of the lieutenant-governor 周孔教 Chow-k'hùng-keaóu, expressed in a memorial, sent up on that occasion.

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"The storing of grain for the people is limited, but the relief afforded by commerce is inexhaustible: when merchants arrive, grain will be abundant, and when grain is abundant, the price must fall; *therefore the best way to prevent famine, is to promote commercial intercourse.* I am indeed anxious about relieving the people, but I am more anxious about extending commercial relations. Every other matter may be under the control of the officers, but the price of rice rises and falls according to the season; the traders and common people therefore should be allowed to follow their convenience in commercial transactions, so that both goods and merchandize find their level. In devising expedients to prevent famine and promote industry, the plan least burthensome to the public treasury, and most beneficial to wealthy proprietors, while it affords relief to the poor among the people, is the repair of the dikes. For the dikes are perpetually getting out of order, until nothing is left of them, but the line where they once were; and when inundations prevail, there is no resisting their power. In the fall of the year, when the waters abate, the magistrate of the district, should go in a small boat, with a few followers, all round the borders to inspect; and wherever he meets with portions of the country where the fields are of a fertile character, he should consider how much rice they will yield; or with other portions where the rice-fields are of a less productive nature, he should calculate how many labourers they can afford; and taking the rice of the productive portions, to supply the wants of the poorer region, he should set men to work to repair and build. Should he find portions of the country, where several hundred acres are inclosed within one dike, he should mark it off into smaller sections, and divide it by subsidiary dikes. The dikes should be thick and high, which will enable them to resist the force of the inundations; and when they are multiplied, the water-wheels and buckets can be more frequently employed for

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the purpose of irrigation. Thus those portions of country, which produce most rice will not be left unserviceable, and those which yield more men will be profitably employed; and the present expedients devised for relieving the wants of the people, will tell upon the future prevention of famine. In those portions of the country which are not exposed to inundations, the people may be set to work to repair the wall and moats of cities, or to mend the bridges and roads, or to rebuild public offices; generally speaking, if 1,000 men be thus employed, it will result in keeping alive 1,000 men; or if 10,000 persons be thus engaged, 10,000 persons will reap the fruits; thus, without much annoyance to the rich, the famishing people will be relieved."

In the year 1608, famine again prevailed, and the same statesman recommended the plan of soup (or rice-water) kitchens, which has been adopted in modern days, with some success. The rules proposed on one such occasion, are so entirely in keeping with the character of the people, that we cannot help transcribing them for the information of our readers:

"Hungry people should be kept apart as much as possible, and not crowded together; because when they congregate, epidemics prevail, and the famine becoming more severe, greater numbers die; such herding together is also productive of other evils. Hence outside of each gate of the city, and in the neighbouring towns and villages, soup-kitchens should be erected: in large districts about twelve, in middling-sized ones, eight, and in smaller ones, four, according to the number of starving people who have to be relieved.

"Sometimes these kitchens may be opened in temples, or monasteries, public offices, or exercise grounds, wherever an open and roomy spot can be found; the doors must not be thrown open at all times, but be guarded by persons at the entrance; such scholars and people, whether in the city or villages, who are of good character, and fond of benevolent

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efforts, some three, four, five, or six of such wealthy and respectable citizens, should be set to superintend each one of these kitchens. The main requisite is to get good men for such posts; failing in this, the whole affair will fall into confusion.

"Every day, let there be two meals, one in the morning and one in the evening; each person at each meal should be allowed three-tenths of a pound, or three thousandths of a pecul of rice; at which rate, three peculs of rice would supply the wants of 500 people for a whole day. If the concourse of people at the soup-kitchens be excessive, the rice-water given out will sometimes be hot and sometimes cold, while the assembling and dispersing will be irregular; hence not more than five hundred persons should be admitted to one kitchen; when it will be easy to arrange the wood and water, and to keep the concern in order.

"The morning meal should be fixed at nine o'clock, and the afternoon meal at three. In the morning, let the applicants enter at eight, and go out at ten; and in the afternoon, let them enter at two, and go out at four; some supervision must be exercised over the parties, that those who may be able to support themselves do not improperly enter.

"Some regulations must be established in the soup-kitchens, and the people made to sit down in order; those on the east side facing the west, and those on the west side facing the east; they must not be allowed to shift about from place to place. Should the officers come in to inspect them, it is not necessary for the people to rise, lest they get into confusion. For every twenty persons let there be a separate furnace, boiler, and bucket; for each boiler let there be six pounds, or six hundredths of a pecul of rice, which will supply twenty persons; thus five boilers for each hundred, and twenty-five boilers for the whole five hundred. Every day, let the people enter at the proper time, and take their seats, when according to the number of individuals, the rice can be given out. Let them first occupy the first row on the

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east side, and then the first row on the west side; after which the second and third rows on either side. Let them come in and out in file; not pushing and striving together, lest the old and feeble be trodden upon and injured.

"At the commencement of the affair, let the rice-water be prepared in all the appointed places on the same day, so that the hungry people need not all crowd to one place. Let the daily meals be all dispensed at the same hour, to prevent the same persons visiting other establishments, after having been supplied in one.

"The soup-kitchens for each district are intended for the relief of the destitute and needy, and are not set up merely for the inhabitants of the individual district, where they may happen to be; so that if distressed people from the neighbouring districts wander into any particular region, they may find supplies at the nearest establishment.

"Should any of the hungry people be afflicted with epidemic diseases, they should be made to sit apart, lest they infect others; medicines also should be in readiness for them, that they may be healed. Should any among them die, let the constable of the district be instructed immediately to bury them.

"Should any come who have been long famished, when they are first furnished with rice-water, let half a bowl, and then a bowl, be given them, and so more by degrees, lest ravenously devouring the supply, they kill themselves thereby. For the first few days after the establishment is opened, persons long hungry will seek suddenly to satiate themselves, and it may sometimes kill them: they must not be allowed therefore to injure themselves; after a few days it will not matter; only let the persons in charge use their discretion, and it will be well.

"Families in good circumstances are not to allow their servants and people to enter the soup-kitchens, mixed up with the starving poor; and if anything of this kind occurs,

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the persons in charge of the establishment are not, out of regard to private friendship, to permit the thing to pass.

"All persons, whether in the cities or villages, who have an accumulation of rice, are to sell it at the market-price to the soup-kitchens, and when these are supplied, the holders may do as they like with the remainder; the people of the district are not to borrow pretexts, in order to annoy them.

"In order to supply the rice for these kitchens, the public money may be employed, or the officers may give up a portion of their salaries, after which the gentry and scholars or whoever may be well disposed, may give what they please; it will not be right, however, to point out any as wealthy people and extort money from them, which instead of benefiting would be injuring people.

"At the places where the starving poor assemble, there shall be no treading down of the standing corn, or pillaging of fuel and brushwood, or gathering of people's fruits and vegetables. Should any, relying on their numbers, despise the law, or take by force the food prepared for them in the kitchens, or go from thence to rob and plunder, the persons in charge of the establishment shall seize the offenders, and send them to the magistrate for trial; who, on conviction, will punish the one for a warning to the hundred, and thereby repress disturbances.

"Men and women should be separated; and should there be any amount of women, it will be better to have an establishment for the females, so that the sexes do not mix together, and infringe on good morals.

"Priests of the Buddhist and Taouist religions, as they have been in the habit on common occasions of employing pernicious doctrines, to delude the multitude, and thus devour the substance of the people, as silk-worms do the mulberry-leaves, are in themselves a grievance of no small magnitude; when the soup-kitchens are set up, therefore, should this sort of people get admission among the starving poor,

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the officers in charge should drive them out of the establishments, and not allow them to eat anything: in this way, the spread of heretical doctrines may be stopped and discouraged.

"The rice employed in these establishments should be well stamped and winnowed, washed and cleaned; in the cooking, pure water must be employed, and the rice should be well boiled. It should not be served up cold or dirty, and when about to be eaten, let no additional water be put in, to the detriment of those who eat it. It appears that when the priests of Buddha boil rice-water, in order to make it look thick, they pour it out into the pans whilst boiling, and mix up a certain portion of lime with it; but this substance is very heating, and sometimes causes those who eat it to die suddenly; this very serious evil is therefore to be strictly guarded against.

"Let there be two meals prepared every day; and as the officers of government should pay strict attention to the interests of the people, they ought carefully to see that these be provided: let the magistrate of each district sometimes go, in person with few attendants, to inspect the kitchens; let the people in charge also, every day and at each meal, take a bowl of rice-water from any one of the boilers and taste it; the officers who come to inspect should likewise taste the rice-water, to see whether it be good and proper.

"The fuel employed in cooking the rice, and the implements necessary in the process, should be purchased by money previously furnished to the managers by the magistrate; the cash should not go through the hands of the police servants, lest they make away with it, and compel the constables of the districts to distrain on the people. The boilers and buckets that may be needed, however, may be borrowed from the nearest temple, and having been entered on the books, should be returned when done with.

"Should there be any wealthy families who feel inclined,

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to contribute to this benevolent undertaking; and either individually set up kitchens, or combine for that purpose, they may be allowed so to do; the magistrates of the districts should report such acts, and testify their approval, as an encouragement to others."

At the commencement of the present dynasty (A. D. 1652), there was a great drought, and the price of rice rose very high: the magistrate on that occasion was requested by the gentry to relinquish the autumnal dues, but he was slow about it, and few reaped any benefit therefrom.

In 1680, the roads were strewed with the dead bodies of those who perished from hunger: in 1696, the sea burst its bounds, in consequence of which, many persons were drowned, and the coffins were floated together in heaps.

During the whole of the 18th century, famines and floods frequently occurred, so that the dead bodies lay in heaps; various expedients were adopted for alleviating the distress; such as the remission of taxes, the payment of money from the public treasury, the voluntary contributions of the officers and people, with the giving out of soup and clothes to the poor; all shewing the exposedness of these regions to the horrors of famine, and the readiness of the government and people to assist the distressed.

THE CITY WALLS AND GATES.

The walls of the city of Shanghae are nine *le*, (or two miles and two-thirds,) in circumference; they are 24 feet high. The gates are six: the east gate, called 朝宗 Chaou-tsung, paying court to the honourable; the south gate, called 跨龍 Kwa-lung, striding the dragon; the west gate, called 儀鳳 E-fung, the majestic phoenix; the north gate, called 晏海 Yen-haè, the tranquil sea; the little south gate, called 朝陽 Chaou-yâng, paying court to the south; and the little east gate, called 寶帶 Paòu-taé, the precious girdle. The city ditch is described as sixty feet wide; it is, how-

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ever, not more than thirty. The water-gates under the walls are four; those on the east and west, crossing the 肇嘉浜 *Chaou-ka-pang*; that at the little east gate, crossing the 方浜 *Fong-pang*; and that at the little south gate, crossing the 薛家浜 *Sit-ka-pang*. The half-moon batteries are two, situated at the great and little east gates; the towers are three, situated on the north-east side of the city; the smaller bastions are twenty, and the embrasures 3,600.

Though there are some references in ancient history to a city in the neighbourhood of Shanghae, it appears that so late as the close of the 元 Yuên dynasty, the place was undefended; in consequence of which, the Japanese frequently attacked and overran it; hence in the 明 Ming dynasty (A. D. 1552), the district magistrate at that time requested that some defences might be erected, which request, backed by the representations of the prefect, resulted in the erection of the walls, to which, four years later, four gates and two half-moon bastions were added: the north-east side being the most exposed, was defended by towers. In 1607, the district magistrate raised the walls five feet higher, and opened a water postern at the little south gate. A few years afterwards the inside of the wall, from the great south gate, eastward towards the north gate, was fenced with large stones, most of which is still standing.

PUBLIC BUILDINGS.

The public buildings in a Chinese city are never of much moment: those in Shanghae are particularly insignificant. The reason of this is, that when government offices have to be erected, an order is issued to the people generally to build accommodations for such purposes; and as the officials are seldom or ever favourites, the people do as little for them as they possibly can. Hence they procure the smallest sized timber, and the most fragile materials, so as to run up sheds of

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a given size in the cheapest manner. The walls are never above half a brick thick, the tiles are spread over as thinly as possible, and the flooring is made of the thinnest planks and smallest supporters that can be found. Paving the rooms with square tiles would be too expensive and too durable; the wainscoting between the rooms is of thin deal, pasted over with paper; and the whole so arranged that it can be made to look tolerably well for a month, and in another month stand in need of repair. The only remedy is, for the officers to disburse some of their own funds, to make themselves tolerably comfortable for the time; but as none of them have to stop very long in the same place, and as they cannot expect their successors to reimburse any outlay, or the government to make it good, they think the less they spend in this way the better. There are of course exceptions, where an officer is in the receipt of a good income, or where he possesses property of his own; in which cases they will do a little more than ordinary to save appearances, but generally speaking, the government offices are little better than stables, and present nothing but a grand gateway, with a couple of stone lions, to keep the people in awe, while within they are full of rottenness and uncleanness. To convince a person of this, he has only to enter some of the offices, but occasionally occupied; such as the government hotel inside the little east gate, or the so-called examination hall, near the city tea-gardens; and compare these with the substantial and comfortable residences of private citizens and merchants; and he will soon discover how much care the people take of themselves, and how little of their officers.

The spot allotted for the residence of the magistrate of Shanghae, has been occupied for similar purposes ever since the Yuên dynasty (A. D. 1395). Various buildings were erected on it at that time, and kept up by successive officers until 1552, when the whole was burnt down by the Japanese. The next year the sheds were run up again, and have been

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kept up with various alterations and additions, to the present time.

On the east side of the magistrate's office, is the abode of the assistant magistrate; and on the west side is the common prison, in the rear of which are the houses appointed for the secretary and treasurer of the district. Towards the south-east side of the city is the residence of the intendant of circuit, who superintends the customs; consisting of a few ranges of low buildings, without much appearance of present comfort, or prospect of future permanence. The residence of the sub-prefect of Sûng-këang, who is charged with the superintendence of external commerce, is situated near the west gate. The building now occupied by this officer, was in the recollection of those foreigners, who first visited Shanghae, a private house of some extent and strongly built, though partly fallen into decay, owing to its being, as was then thought, in chancery; it is now taken possession of by government, and occupied by the sub-prefect, who has turned it into a durable and comfortable abode.

Among the public buildings, are reckoned the granaries, where the taxes paid in kind are deposited before they are sent up to Peking, and where the store of grain laid by in case of anticipated famine, is supposed to be kept. The principal granary is on the south-east side of the city, a little to the southward of the intendant's office. During the period, when the people are bringing in their quota of grain and depositing in it this store, an appearance of bustle is presented; and on entering, the visitor sees a number of little rooms, in which the grain is kept under lock and key, arranged to the right and left, with other rows branching off in a westerly direction. The granary is near the 薛家浜 *Sit-ka-pang*, which here passes under the city walls, by means of a water-gate, through which the grain can be transmitted in boats, to be shipped on board the grain-junks, lying in the Whampoa. It was originally built by the people, and

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is kept in repair by the contributions of the tax-payers. In 1782, a high tide occurred, which destroyed 160 of the little rooms in which the grain is kept; and required the outlay of 2,000 taels, for their repair. Since that time, several repairs have taken place, involving considerable outlay.

The public buildings include the residence of the chancellor of the district, with the literary institute, and the temple of Confucius. This latter range of buildings is much more substantial, and kept in better repair, than any of the government offices. The foundation of the establishment was laid in the year 1260, by the purchase of a piece of ground by a private individual, to be used as the hall of learning, where the scholars of the district might assemble for study. When Shanghae was regularly constituted as a district, about one hundred years afterwards, the present range of buildings was commenced. During the Ming and present dynasties, various additions and repairs were made; and the buildings, as they now stand, may be generally described as follows:

In front of the temple of Confucius, there is a broad paved road, at each end of which are tablets erected, intimating that the building is intended for 與賢 elevating the virtuous, and 育才 promoting the talented; near each tablet is a notice stuck up, requiring all persons, whether officers or people, to dismount, from their sedans or horses, as they pass the sacred spot. The principal entrance, facing the south, consists of three gateways, the centre one of which is called 櫺星門 Ling-sing-mûn, the starlike lattice; over the right-hand door is inscribed, 德配天地 his virtue equals that of heaven and earth; and over the left-hand door is written, 道冠古今 his doctrine overtops both ancients and moderns. Inside the gateway is the 泮池 pwan chê, semicircular pool, spanned by three bridges; after passing which, you come to the second entrance, called the 戟門 keih mûn, or spear-gate, consisting also of three doorways; on each side of this entrance are shrines, dedi-

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cated to 名宦 famous officers, and 鄉賢 village worthies. Having passed this entrance, there is an open space, skirted on either side by a row of side chambers, and backed by the principal temple. Immediately in front of the temple, is the 月臺 moon terrace, and the 丹墀 vermilion landing-place; on the left side of which, is the well of 張公 Chang-kung, spoken of among the antiquities of Shanghae. The temple itself is called the 大成殿 hall of great perfection; on entering it, you observe several tablets, on the middle one of which is inscribed, 生民未有 since the people were born never was there such a man; on the right, 萬世師 the teacher of a myriad ages, and on the left, 天地參 equal to heaven and earth; each of which inscriptions are said to have been imperially conferred during the present dynasty. The centre shrine is dedicated to 至聖先師孔子 Confucius the most sage founder of instruction. On the east side, are shrines dedicated to 復聖顏子 Yen-tsze the duplicate of the sage, and 聖子思子 Sze-tsze the descendant of the sage; on the west, are the shrines of 宗聖曾子 Tsăng-tsze the honourer of the sage, and 亞聖孟子 Măng-tsze, the second to the sage. To the right and left of these, are various shrines dedicated to the most celebrated men of antiquity, in the school of Confucius. All these shrines are merely indicated by the names of the parties honoured being inscribed on boards, but there are no images to be seen in this building.

At the back of the temple of Confucius is a smaller building, called the 崇聖祠 tsung-shing-sze, dedicated to the five ancestors of Confucius.

On the east side of the temple of Confucius, is the 明倫堂 hall for illustrating the human relations; behind which is a 軒 school, and behind that a building, called the 尊經閣 gallery for honouring the classics; in the lower room of which is the image of 文昌帝君 the god of literature, the only image to be met with in this range of temples; in

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the rear of all is the 敬一亭 pavilion for reverencing the unity. Before the hall for illustrating the human relations, there is an open space, with a range of galleries on either side; in front of which is the 儀門 door of ceremony, and the outside gateway leading to the whole. To the east of the hall for illustrating the human relations, is the residence of the literary chancellor, who takes charge of the literary graduates belonging to the district. In front of his residence, near the street, is a three-storied tower, called the 奎星閣 gallery dedicated to the constellation Kwei, (which is an assemblage of stars, formed out of parts of Andromeda and Pisces). This constellation is represented by an ugly-looking image, standing on one leg; the spirit presiding over this constellation is supposed to have some influence over learning; hence his image is placed here, holding a pencil in one hand, and an ingot of silver in the other; to indicate, perhaps, that learning brings wealth.

LITERARY INSTITUTE.

The Chinese have what is called a 書院 college in Shanghae; the name is 敬業書院 Kíng-nëë-shoo-yuén, but it seems scarcely to deserve the name; about seven years ago it was the residence of the 海防 Haè-fâng, or sub-prefect, in charge of external commercial intercourse. Since that, it has been occupied by an officer in charge of the sea-going grain-junks, at the time when the taxes in kind were sent by sea to Peking. Latterly, it has been vacant, except once or twice a year, when the examination of literary candidates is held therein, preparatory to their being sent up to the prefectural city of Sûng-këang, to try for the lowest grade of literary honours. It is situated near the present Baptist Chapel, and was formerly the property of one 潘恩 Pwan-gnăn, after which it became the residence of the Roman Catholic Missionaries, in Matthew Ricci's time. A church was built on the site during the Ming dynasty; hence the street

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where it stands is still called the 十字街 Cross street. During the present dynasty, the property was confiscated to government, and about a hundred years ago, was made the site of what is now called the College. This is a miserable collection of sheds, scarcely worthy the name of a house, much less of a hall of learning. We have already alluded to this site in treating of the antiquities of Shanghae.

Mention is made of several 義學 free-schools in Shanghae; one situated to the north-east of the magistrate's office, and another in the north part of the city; two more in the village of 三林塘 *Sa-lîn-dông*, and one at the town of 閔行 *Mîn-hông*; it is on record that both the intendant of circuit and district magistrate have, at various times, given up their salaries, to build or repair these school-rooms; there is now, however, little trace of them remaining.

MILITARY DEFENCES.

Formerly, when Shanghae was much exposed to the incursions of the Japanese, there were various forts, and a multitude of troops were considered necessary for its defence. We shall, however, pass these by unnoticed, and merely detail the amount of troops at a more recent period, supposed to be kept in pay for the maintenance of order in Shanghae: premising, however, that the muster-rolls on paper, do not at all correspond with the number of men actually to be found at the posts referred to.

Up to the end of Këa-k'hing's reign (A. D. 1820), the station was under the command of a 遊擊 major, under whom was a 守備 captain, three 千總 lieutenants, and four 巴總 sub-lieutenants, with a complement of serjeants and corporals. These had command over about 700 foot and 50 horse; together with four cruisers, and two row-boats. The annual expense of this force amounted to 11,488 taels, with 2,725 peculs of rice.

The larger exercise-ground is outside the walls, on the

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south side of the city; and the smaller, within the walls, between the north and west gates, commonly called the 九畝地 *Kèw-'m-té*, or nine-rood plot. On each of these exercise-grounds, there is a shed for the accommodation of the officers who may inspect the exercising of the troops.

The distribution of the troops is as follows:

In the city, a 千總 lieutenant with 51 soldiers; that is six at each of the six gates, ten at the magistrate's office, ten at the prison, and five at the treasury.

At the central Whampoa military station, a lieutenant with 56 soldiers, of whom ten are said to be stationed at the guard-room on the north-east side of the city, near the old custom-house, ten at two other guard-rooms, and 36 on board the guard-boats.

At the northern Whampoa military station, a sub-lieutenant with 30 soldiers, six of whom are said to be stationed at 引翔 *Yìn-sëang*, a little to the northward of 洪口 *Hûng-k'hòw*, six a little farther to the north, and 18 on board the guard-boats.

At the southern Whampoa military station, a lieutenant with 70 soldiers; eight of whom are said to be stationed at the village of 馬橋 *Mò-keaóu*, on the south side of the district; eight at the Lûng-hwa padoga; eight at the town of 閔行 *Min-hông*; six at the 鄒家 *Tsow-ka* temple, at the bend of the Whampoa; two at 關墩 *Kwan-tún*, a little to the north of said bend; two at 語兒涇 *Ngeè-nyeê-king*, still further north; and 36 on board the guard-vessels.

At the 北汎 *Pok-sin* military station, including the part of Shanghae district lying on the Woô-sûng-këang, west of Shanghae, a sub-lieutenant with 60 soldiers, eight of whom are said to be stationed at 閘口 *Zat-k'hòw*, near the Soo-chow bridge; eight at 曹家渡 *Zaôu-ka-doó*, about four miles to the westward of the latter place; eight at 野鷄墩 *Yà-ke-tun*, or pheasant mound, a few miles further west, a place well-known to the European residents of Shanghae;

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six at 新涇口 *Sin-king-k'hòw*, and 36 on board the guard-boats.

At the military station of 泗涇 *Szé-king*, a large town about 20 miles to the westward of Shanghae, a sub-lieutenant, with 58 soldiers, five of whom are said to be stationed at 西口 *Se-k'hòw*, a little to the eastward of Szé-king; five at 楊家浇 *Yâng-ka-kaou*; five at 蟠龍口 *Payne-lûng-k'òw*, a little further eastward; eight at the town of 七寶 *Tsit-paòu*, about twelve miles west of Shanghae; five at 打鐵橋 *Tàng-t'hĭt-keaóu*, (blacksmith's bridge) further westward; six at the town of 蟠龍 *Payne-lûng*, north of the last-mentioned place; eight at the town of 莘莊 *Sin-chóng*, a few miles to the south of *Tsit-paòu*; five at 陳家行 *Chin-ka-hông*, a few miles to the south-west of *Sin-chóng*; five at 顧橋 *Chayne-keaóu*, a little to the south-east of the last-mentioned place; and six at 朱家行 *Choo-ka-hông*, in the vicinity of *Chayne-keaóu*.

At the military station of 北竿山 *Pok-koa-san*, a hill about twenty-three miles west of Shanghae, and a few miles east of 青浦 *Tsing-poo*, a lieutenant, with 51 soldiers, ten of whom are said to be stationed at 塘橋 *Dông-keaóu*, near the 佘山 *Chô-san*, or hill with the old pagoda at its foot; six at 真聖堂 *Cheng-zéng-dông*, a little further to the south, and nearer Sûng-këang; eight at *Pok-koa-san*; six at 鳳凰山 *Fung-wông-san*, the northernmost of the group of hills usually visited by Europeans; six at 陜口 *Keak-k'hòw*, a little to the north of *Pok-koa-san*; five at 陳坊橋 *Chin-fong-keaóu*, to the westward of *Fung-wông-san*; five at 崧澤村 *Sung-tsak-tsún*, a few miles north of the latter place and near *Tsing-poo*; with five more at 斜涇廟 *Sëa-king-meaóu*, a little to the eastward of *Pok-koa-san*.

The above list of soldiers is, however, mainly imaginary, as can be testified by the writer, who has frequently visited almost all of the above so-called military stations, and has

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found, indeed, a dilapidated house at each, tenanted occasionally by a peasant or an old woman, but no soldiers.

MILITARY APPARATUS.

A list is given of those which are supposed to be always on hand ready for use, containing the following items :

590 iron helmets, 86 iron-ribbed leather caps, 48 soldier's coats studded with brass buttons, 128 do. adorned with snakes, 140 do. with silken badges, 360 do. with badges adorned with rampant tigers, 55 do. with badges on each of which is inscribed the word 勇 bravery, 260 swords, 150 bows, 4,750 arrows, 360 fowling-pieces, 9 spears, 360 hatchets, 55 shields with swords to correspond, 15 guns with gun-carriages, 80 jinjalls, 10 powder-cases, and as many for shot and bullets, flags in abundance, with drums, gongs, rattles, horns, trumpets, tents, screens, matches, 400 iron shot, 2,345 smaller do. 4,570 bullets, 4,144 pounds of smaller do. and 5,000 pounds of powder.

FORTS.

There were originally no forts at Shanghae, but during the present dynasty, some were erected opposite 虹口 *Hung-k'hòw*, near the 龍華 *Lûng-hwo* pagoda, at 關上 *Kwan-long*, (a few miles further south,) 鄒家渡 *Tsow-ka-[illegible]*, (still further south at the bend of the Whampoa,) also at 竹岡 *Chuk-kong*, nearer *Sûng-kong*; also near the sea, at 殷家路 *Yin-ka-loó*, 楊家路 *Yâng-ka-loó*, 黃家灣 *Wông-ka-wan*, and at the city of 寶山 Paòu-shan ; all were intended to keep out pirates, on whose approach signal guns were to be fired, which might be answered by the other forts. Most of them, however, are now in ruins. The writer remembers having seen one fort between Woô-sûng and Paòu-shan, in 1835, and another on the south side of the Woô-sûng river, opposite the town of that name, the foundations of which are still visible : the bank thrown up opposite Hung-k'hòw, still indicates the position of a former battery, but few or no traces of the others are to be found.

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LOOK-OUT MOUNDS.

These were thrown up along the inner sea-bank, that skirts the eastern shore; they were 17 in number, distant from each other about two miles, extending from Woô-sûng southwards to Nân-hwaê. In 1663, it was found that the inner bank, was a little too far from the sea, so that it was difficult to observe what was passing; hence some more mounds were thrown up near the outer sea-bank, so as to enable those on the outer and inner portions of the coast to communicate with each other. After the division of the districts, all those below the fifteenth mound fell to the share of Shanghae, and those above to Nân-hwaê. The mounds are still in existence, but some of them are very small, and of no practical utility.

POST-STATIONS.

The central post-station is on the east side of the magistrate's office, at which are placed six soldiers; the post-road leads in a southerly direction to the station at the 龍華 *Lûng-hwo* pagoda, thence to 烏溪 *Woo-k'he*, and thence to 華涇 *Hwo-king*, each three miles distant from the other. The post-road then goes on further south, about three miles, to 八尺舖 *Pat-chak-p'hoo*, where it communicates with the post-station at 紫岡舖 *Tsze-kong-p'hoo*, of the 華亭 *Hwo-tîng* district, and passes under the jurisdiction of Sûng-këang.

In a northerly direction, the post-road leads from the central post-station, to the 徐公舖 *Seu-kung-p'hoo* post-station, about three miles distant; from thence to the post-station at 真如 Chin-joô, which is three miles further, in a north-westerly direction; from this place, the post-road continues three miles further to 江橋 *Kong-keaôu*, where it enters the *Ka-dîng* district. At each of the above stations, three men are supposed to be always in readiness, to convey intelligence for the government.

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NAVAL DOCK-YARD.

Formerly, this was situated on the banks of the 劉河 river Lêw, a stream that flows into the Yâng-tsze-këang, about ten miles to the north of Woô-súng; at which place, was carried on the building and repair of government vessels for the prefectures of Soo-chow, Sung-këang, and the department of 太倉 *T'há-chong*. But since the year 1801, the mouth of the river Lêw has been so blocked up, that it was difficult to convey thither the necessary timber and materials; hence it was arranged that the building of vessels should be carried on at Shanghae, and all the warlike junks subject to 劉河 Lêw-hô, 川沙 Chuen-sha, 吳松 Woô-sûng, 福山 Fŭh-shan, and 南滙 Nân-hwaê, amounting to seventy in number, have since that time been repaired at Shanghae.

The stopping up of the river Lêw, has not only issued in the removal of the naval dock-yard, but of the trade from the city of 太倉 *T'há-chong*, which is now in a great measure deserted, and its neighbourhood marked by the presence of several hundred grain-junks of large size, partly sunk and wholly rotten, lying all along the banks of the river. Such loss have the people of that place willingly submitted to, rather than take the trouble to clear away the mud at the mouth of the river.

MEMORIAL GATEWAYS.

These gateways, consisting of upright blocks of granite, with transverse blocks, joining the two across the top, in the shape of a doorway, are very common throughout China. They are more or less high and ornamented, according to the taste or means of the erectors, and are intended for the commemoration of famous scholars or virtuous females, whose names it is wished to hand down to posterity. Some of them are erected by imperial permission, as is indicated by the words 聖旨 imperial will, written over them, to procure which, several hundred dollars are necessary.

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1. District magistrate's office.
2. College.
3. Examination hall.
4. Office of intendant of circuit.
5. Site of an old official residence.
6. Residence of the military commandant.
7. Public granary.
8. Granary for rice to be conveyed to the capital.
9. Smaller exercise ground.
10. Literary institute.
11. Temple of the defender of the city.
12. Temple of the god of war ; formerly a Roman Catholic chapel, near which is the Chapel of the American Baptists.
13. Temple of the spirit presiding over wealth.
14. Western garden.
15. *Kwong-füh-shé* temple.
16. Government hotel.
17. *Chin-woò-daê ;* formerly a military tower, now a Buddhist temple.
18. *Kwa-yin-kok* do. do.
19. *Tan-fung-lôw.* do. do.
20. Temple of Kwan-té, the god of war.
21. *Tûng-jîn-dông*, Hall of United Benevolence.
22. Foundling hospital.
23. *Tûng-shên-dông*, Hall of United Virtue.
24. *Châng-shów-ane* temple.
25. *Zey-choo-kung ;* a smaller examination hall.
26. Temple of the spirit presiding over fire.
27. Larger exercise ground.
28. T'hëen-hòw-kung, temple of the Queen of Heaven.
29. Chinese custom-house for native vessels.
30. *Tsze-ho-dëen* temple.
31. *Kew-hwo-dëen* temple.
32. *Seaòu-p'hoò-tô* temple.
33. *Yên-kung-meaóu* temple.
34. *Jîn-kông-le* street.
35. *Tsae-e-ka* street.
36. *Ko-tsze-hang* lane.
37. *Tá-pîng-ka* street.
38. *Tun-ka-lûng* lane.
39. *Se-yaou-ka-lûng* lane.

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40. *Tung-yaou-ka-lûng* lane.
41. *Szé-pâ-lôw* street.
42. *Sa-pâ-lôw* street; site of the London Missionary Society's second Chapel.
43. *Châng-ka-lûng* lane.
44. *Kew-kaou-chang* lane.
45. *Mò-yuen-lûng* lane.
46. *'I ëen-kwa-fong* lane.
47. *Cha-yuen-chang* street.
48. *Tung-ka* street.
49. *Tan-ka-lûng* lane.
50. *Meî-ka-lûng* lane.
51. *Tung-dông-ka-lûng* lane.
52. *Se-dông-ka-lûng* lane.
53. *Kaou-ka-lûng* lane, to the north of which is the English Episcopal Chapel.
54. *Meî-ke-lûng* lane.
55. *Koo-ka-lûng* lane.
56. *Yu-ka-lûng* lane.
57. *Wông-ka-lûng* lane.
58. Great south gate.
59. Little south gate.
60. Great east gate.
61. Little east gate.
62. North gate.
63. West gate.
64. *Mit-tsok-ka* street.
65. *Joo-e-ka* street.
66. *T'há-pîng-lûng* lane.
67. *Gna-ka*; outside street.
68. *Le-yâng-hông-ka*; inner foreign hông street.
69. *Gna-yâng-hông-ka*; outer foreign hông street.
70. *Chaou-ka-pang* canal.
71. *Fong-pang* canal.
72. *How-ka-pang* canal; on the banks of which is the first chapel belonging to the London Missionary Society.
73. *Sit-ka-pang* canal.
74. Chung-sin-hô canal.
75. *Ng'-hong* canal.
76. Hung-keaóu bridge; the site of the American Episcopal Chapel.
77. *Pa-set* or embankment.
78. *Hok-sze-keaóu* bridge.
79. *Zin-lung-keaóu* bridge.
80. *Vân-seng-keaóu* bridge.
81. Hwang-poo river.

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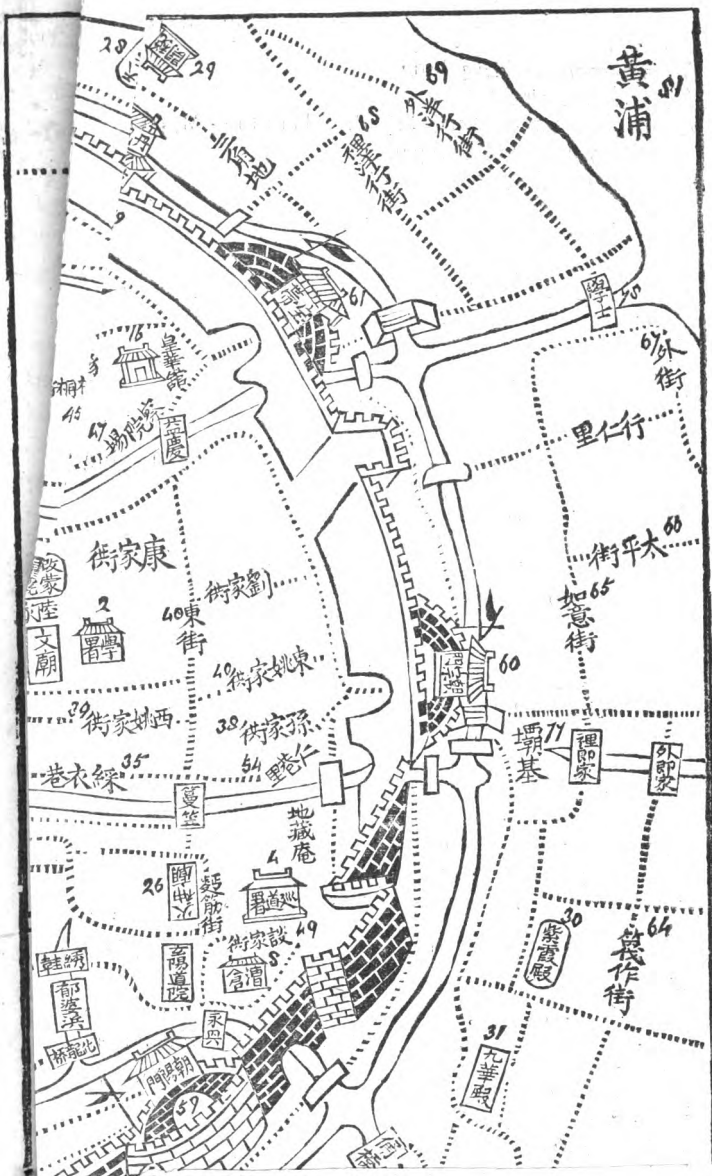

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Those which were erected in the 宋 Súng and 元 Yuên dynasties are now destroyed, and the remembrance of them passed away. Of those set up during the 明 Mîng dynasty, about one third remain ; while those erected during the present dynasty, are most of them preserved. The most celebrated gateway is that in memory of 徐光啓 Seû-kwang-k'hè, the famous convert to the Romish faith, in the time of Matthew Ricci. This Seû was a very intelligent man, having composed several works on science, agriculture, and religion: he was one of the ministers of state of the Mîng dynasty, and his memorial gateway is still called the 閣老 Colao's gateway, which characters are engraven on the front tablet. The gateway in question, is situated in the street, leading from the magistrate's office to the great south gate, at the junction of said street with the 太平街 *T'hâ-pîng-ka.* The gateways in commemoration of scholars and statesmen, amount to upwards of one hundred ; and those in honour of virtuous females to about ninety. The latter appear all to have been married ladies, and some of them very aged, one having attained the age of 104, and another 115 years.

STREETS AND LANES.

These are traced upon the ground plan of Shanghae, which we subjoin. We mention the principal. Entering the great east gate, the first part of the street leading to the west, is called the 仁巷里 *Zêng-hông-lè ;* after passing the first cross street, and proceeding westwards, the street assumes the name of 綵衣街 *Tsae-e-ka ;* after passing the second cross street, still going westward, the street is called 果子巷 *Kò-tszè-hông ;* which name it bears until it reaches the cross street, coming up from the great south gate ; passing this, the street for the rest of its course up to the west gate, is called the 太平街 *T'hâ-pîng-ka.* Along its whole length, this street is skirted by the 肇家浜

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Zaôu-ka-pang, a canal that enters the city under the wall, near the great east gate, and goes out near the west gate.

Another line of streets parallel with the above, on the north side, enters the city at the little east gate, and leads westward past the 察院場 *Tsat-yuên-châng* or government hotel; it then runs by the side of the 方浜 *Fong-pang* canal, and passes in front of the 城隍廟 *Zêng-wông-meaóu*, or city temple. Both the above-named lines of streets are very much thronged, and contain a variety of good shops.

A third street running east and west, lies north of the last-named, and is called (from the canal along the banks of which it proceeds) 侯家浜街 *How-ka-pang-ka.*

The principal streets running north and south, are the streets leading from the great south gate up to the magistrate's office: where the road in front of the office branches off to the east and west, joining on the former side the 四牌樓 *Szé-pa-lôw*, and on the latter, the 三牌樓 *San-pa-lôw*; both of which proceed in a northerly direction parallel with each other, and are very much thronged.

Entering the north gate, you first proceed in a southerly direction, until you come to a cross street, then turn to the east along the side of the 侯家浜 *How-ka-pang*; after proceeding a short distance in that direction you arrive at the 北春化 *Pok-ch'hun-hwo* bridge on your right, crossing which you pass along the 舊教場 *Kéw-kaóu-châng* towards the south, when you join the street coming up from the little east gate; pursuing this a little way, and taking the first turning to the right, you proceed along a cross street, which brings you to a quiet, clean-looking street, called the 豐錦坊 *Wô-kin-fong*, passing along which, in an easterly direction, you come to 三牌樓 *San-pa-lôw*, running southwards; this leads to the street that skirts the front of the magistrate's office; this again conducts eastward to the 四牌樓 *Szé-pa-lôw*; pursuing your course along this in a southerly direction, you come to the 綵衣街 *Tsae-e-ka*,

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turning into which, you are led to the great east gate; pursuing the course above marked out, you will have passed through the principal streets of the city, and seen the most busy part of Shanghae.

BRIDGES.

The bridges in the city of Shanghae, amount to forty-nine; eight over the 肇家浜 *Chaou-ka-pang*, nine over the 方浜 *Fong-pang*. six over the 候家浜 *How-ka-pang*, twelve over the 薛家浜 *Sit-ka-pang*, three over the 半段涇 *Pan-twan-king*, four over the 中心河 *Chung-sin-hô*, and seven others.

In the suburbs of Shanghae, there are six draw-bridges at the six gates; four bridges over the water-gates; on the south side of the city, eight; on the south-east, five; on the east, three; on the north-east, one; on the north, four; on the north-west, two; on the west, six; and on the south-west, three; making forty-two in all.

Throughout the district, at some distance from the city, there are in the 16th hundred, sixteen bridges; in the 18th hundred, there are fifteen bridges; in the 21st hundred, ten; in the 22d hundred, 34; in the 23d hundred, 11; in the 24th hundred, 31; in the 26th, 17; in the 27th, 10; in the 28th, 21; in the 29th, 8; in the 30th, 8; making 181 in all. Of the above the most celebrated is the 百步橋 Pih-poó-keaóu, hundred-pace-bridge, that spans the 龍華 Lûng-hwa river, near the pagoda. This was formerly built of wood, but was replaced by a stone bridge during the reign of 萬歷 Wăn-leĭh, about the year 1600, by one 張雲程 Chang-yûn-chîng. His brother's account of the affair is as follows:

"I had for a long time the intention of building a stone bridge over the pagoda river, and one day, the wooden bridge was broken down, when my brother undertook the business: a nun of the name of 性情 Sîng-tsîng also set about begging for it; I myself headed the subscriptions with

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100 taels; my brother displayed great skill in superintending the erection, and through our united efforts in three years it was completed, at a cost of 6,000 taels, more than half of which was contributed by my brother." A couple of hundred years later it became out of repair, when a lady of the name of 羅 Lô, gave 3,000 taels towards its re-erection. The bridge is now 240 feet long, 20 wide, and with the pagoda presents a very picturesque appearance to those passing up the Whampoa.

NATIONAL TEMPLES AND ALTARS.

Notwithstanding China has, strictly speaking, no state religion, there are a number of temples and altars more immediately connected with government, at which the civil and military officers are required, periodically, to present services and offerings. These are entirely distinct from the Buddhist and Taouist places of worship, at which the officers of government are not expected to attend, and indeed discouraged from attending. Among the national temples and altars of the Shanghae district are the following:

The 社稷壇 altar dedicated to the tutelary spirits of the district is on the north-west side of the city. The 神祇壇 altar dedicated to the spirits of heaven and earth, who are supposed to preside over wind and rain, the hills and rivers, is on the south side of the city. The 常雲壇 altar at which prayers are offered for rain, is connected with the former. The 東海神壇 altar dedicated to the spirit presiding over the eastern sea, was formerly on the south-east side of the district, and by the separation of the district from 南滙 Nân-hwaê, now belongs to the latter city; at present the officers present their offerings at the gateway of the 天后宮 temple of the Queen of Heaven. The 先農壇 altar dedicated to the founder of husbandry, is outside the north gate, where the officers of government go through the ceremony of the annual ploughing, in the spring of the

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year. The 邑厲壇 altar dedicated to the discontented ghosts of the district, is also on the north of the city. There is likewise 土穀神壇 an altar dedicated to the spirit presiding over the land and grain, the site of which is not stated.

Besides the above the officers of government patronize the 文廟 temple of Confucius; together with the 文昌帝君 temple of the god of literature, already described among the public buildings; and the 武帝廟 temple of the god of war, of which we will now speak more particularly. It is situated close to the literary institute already alluded to, and was originally the property of 潘恩 Pwan-gnăn, after which it became a 天主堂 Roman Catholic Church. In 1730, it was turned into a pagan temple, for which purpose it has ever since been employed. When the French ambassador Lagrene was in Shanghae, he strove hard to get it restored to the Roman Catholics, but the intendant of circuit at that time stoutly resisted the application, declaring that the very request was equivalent to asking him to resign his office; as it is one of the places at which the officers of government are required to perform the stated periodical services described in the imperial ritual: various plots of ground were therefore given in its stead, but the temple of the god of war was retained.

Among the temples partly national may be included, the 天后宮 temple of the Queen of Heaven, on the north-east side of the city, between the wall and the river. It was originally founded in the Súng dynasty (A. D. 1270). The Chinese observing that the waves of the Whampoa became still, as the advancing tide approached this spot, thought there was something wonderful in it, and built a temple there. During the Yuên and Mĭng dynasties, it was frequently sacked and burned: but by the efforts of a priest of Taou, it was rebuilt. In 1735, an imperial order prescribing certain periodical services therein was issued, these have been

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continued ever since. There is also the 火神廟 temple dedicated to the spirit presiding over fire, inside the great east gate. In 1794, it was burned down, and again rebuilt, with a 水神閣 gallery dedicated to the spirit presiding over water close behind it.

Besides the above, is the 城隍廟 Ching-hwâng-meaóu, temple dedicated to the invisible defender of the city. Every city and town throughout China has some temple of this description, the spirit presiding over which is supposed to be the manes of some deceased officer, who having acted well during his life-time, is put in charge of the invisible affairs connected with some earthly region after death. The individual appointed over the Shanghae district is 霍光行 Hŏ-kwang-hîng, who after his decease received the title of 顯佑伯 Hëèn-yèw-pĭh, illustrious protecting earl. Behind the temple are what the people call tea-gardens; there is, however, very little that can be entitled to the appellation of a garden; but a few rocks and ponds, surrounded by houses for the accommodation of tea-drinkers, who assemble there in great numbers. In picturesque beauty and effect, the tea-gardens of Shanghae fall far short of the establishments of the same kind in the neighbouring cities and towns.

On the south side of the city is the 高昌廟 Kaouch'hang-meaóu, where the officers go, on the 4th of February every year, to welcome the opening of spring. Besides the above, there are about forty temples in different parts of the district, either erected or patronized by the officers of government, for the purpose of commemorating some benefit conferred by distinguished individuals on the inhabitants of Shanghae, by sacrificing to their manes; among the rest are enumerated the shrines of 周 Chow and 方 Fang, two gentlemen of former times; the former of whom gave up his income to relieve the distressed in a season of famine; and the latter built a great part of the city walls to keep ou

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robbers. Their temples are situated inside the north gate, between the 積善寺 Tseĭh-shén-szé, and the 財神廟 Tsaê-shîn-meaóu. Another individual of the name of 周 Chow, in the year 1728, sacrificed his life in his attempts to open out the stream of the 吳松江 Woô-sûng river, hence his manes have since been sacrificed at a place called 陳家渡 *Chin-ka-doó*, on the banks of the said river, about six miles to the westward of Shanghae. By this means, the government think to promote the practice of patriotism and benevolence.

In addition to those temples, which are either connected with the government, or erected for public purposes, there are in the city, sixteen Buddhist, seventeen Taouist temples, and twenty others, of which the government takes no official cognizance. The principal Buddhist temple is the 廣福寺 Kwàng-fŭh-sze: it is situated inside the north gate; it was commenced in the year 935; and in 1560, when it was proposed to sell the building, for the purpose of providing for the wants of the military, one 潘恩 Pwan-gnăn, who has been frequently alluded to already, redeemed the temple, by paying what was required. This temple has been lately repaired, when it is said, that one timber-merchant in the city furnished timber to the value of 10,000 dollars gratuitously.

Another celebrated Buddhist temple is the 積善寺 Tseĭh-shén-sze, also inside the north gate, and not far from the former. In the year 1160, a villager named 李阡 Le-tsëen, dreamed that a golden person came to him, requesting a piece of ground to sit upon, whereupon he gave the site of the present temple. In the year 1310, a 番賈 foreign merchant gave a whole ship-load of goods for the benefit of the temple; hence it received its present name 'collected goodness.' It is at present very much out of repair.

In the country places round Shanghae, and still within the district, there are about seventy Buddhist and Taouist emples; of which the most celebrated is the 龍華寺

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Lûng-hwo temple, near the pagoda. This is situated about six miles to the south of Shanghae, on the banks of the pagoda river, and is frequently visited by foreigners. It is said to have been built in the time of the 三國 three kingdoms, (A. D. 230). A certain king of the south, having anchored his boat one night on the Whampoa, saw a light rising up among the tall grass, which ascended to heaven, and therefore he ordered a temple to be built there. The pagoda connected with the temple has been within these few years put in a state of repair, and can now be ascended by visitors, who enjoy from thence a pleasant view of the surrounding country.

Among the temples in the country places, may be reckoned that of 靜安司 Tsing-gnan-sze, which has already been alluded to, as the site of the well emitting carbonic acid gas. The temple in question was first built during the period of the three kingdoms (A. D. 250), at 滬瀆 Hoo-tŭh, or the ancient town of Shanghae. Although previous to that period, the Buddhist religion had entered China, yet no temples had been erected in this region; when therefore the priest 康 K'hang, came into this neighbourhood, the sovereign of the 吳 Woo kingdom built for him a monastery, and established his cause; from which may be dated the commencement of the Buddhist faith in these regions.

CHARITABLE INSTITUTIONS.

The first on the list is the 育嬰堂 foundling hospital, which was founded in the year 1710: it is situated near the south-east part of the city, a little to the southward of the the magistrate's office, where a building has been erected, for the reception of the foundlings. The institution is endowed with about 30 acres of land, from the proceeds of which, as well as from voluntary contributions, the foundlings are supported. * In 1783, it was resolved to support a

* For a full account of the foundling hospital, see the Chinese Repository, Vol. XIV, page 177.

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few poor and old people from the surplus funds; to aid in accomplishing which, one man contributed 3,000 taels, and some other persons about a thousand more, with some land; that from the interest of the money, and the proceeds of the land relief might be dealt out, at the rate of 600 cash to each individual, to some scores of persons. Ten years later, however, abuses sprang up, and the money was found to be deficient; whereupon the managers applied to the government, and the intendant of circuit ordered, that fifty persons should receive monthly relief from the surplus monies yielded from the customs, and fifty more from the money derived from the taxes; ordering the old and sick to come every month to the custom-house for their supplies.

The next benevolent institution of any note is the 同善堂 Hall of United Goodness, which is situated on the south of the 虹橋 Hung-keaou; it has an endowment of about 25 acres of land and some houses, the proceeds of which are employed in supplying the sick with medicines, and the dead with coffins, besides hiring teachers to instruct poor children in the neighbourhood gratuitously. The income of the establishment was however found to be insufficient, and the managers have been obliged to apply to the benevolent for assistance. At present, the relief afforded is confined to the furnishing of coffins for the dead, of which a considerable number are annually given out.

The most celebrated, however, is the 同仁堂 Tûng-jîn-tâng, Hall of United Benevolence, which is situated near the sacrificial hall of the medical faculty; it was commenced in the year 1804, in consequence of the deliberations of a few benevolent men, who wished to adopt measures for burying the dead poor, to which object others were afterwards added. Some of the contributors gave handsome donations, and some annual subscriptions, to meet the expenses. One of the objects was to relieve those widows, who, formerly belonging to respectable families, had been since reduced in circum-

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stances, and to whom a monthly allowance of 700 cash was afforded. Another object was to relieve aged persons, who might be over sixty, and without support, or sick and unable to work; to whom 600 cash was given every month. A third object was to give coffins, and the materials necessary for making graves to those who were unable to furnish these articles to their deceased relatives. A fourth was to put under ground any coffins that might be left about in the neighbourhood. It was further designed to set up charity schools, to give out warm clothing to the poor, and to purchase animals destined for slaughter, and let them go away alive. The managers were to conduct their deliberations openly, and every year to issue a report of their proceedings. A translation of one of these reports may be seen in the Repository, for April, 1845.

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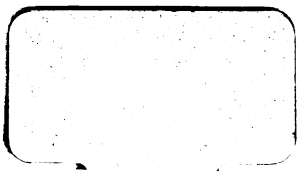

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